

# PROSPECTUS <br> OF THE <br> THEOLOGICAL CRIȚIC, 

A QUARTERLY JOURNAL,

Edited by the rev.
THOMAS KERCHEVER ARNOLD, M.A. RECTOR OF LYNDON, and late fellow of trinity college, cambridge.

The principal object I have in view in editing this Journal is the furtherance of Biblical Criticism :-a most important branch of Theological Literature, which has been of late years all but entirely ueglected in England.

The Journal will embrace Theology in the widest acceptation of the term, as comprehending the Criticism of the Sacred Text, Ecclesi:
Religio
History
Discipli senting Moralit from it: will no Work: that in primar





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In u: Theolog:(i) for refu criticisn
 Editor of the Work, I give a pledge that I shall not willingly and intentionally allow any article or statement to appear in its pages in violation of Christian charity, candour, or courtesy.
T. K. A.

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## FIRST HEBREW BOOK.

BY THE REV.<br>THOMAS KERCHEVER ARNOLD, M.A. RECTOR OF LYNDON, AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

## LONDON:

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## PREFACE.

The plan of the following Work is the same as that which I have pursued in my other "First Books." I have principally followed Gesenius; and the later chapters of the Work, especially those which treat of the 'Irregular' or 'Weak' conjugations, are an abridged translation of that author's Grammar. These portions contain more information than will be at first necessary for the pupil; indeed, it will not be absolutely necessary that he should do more than commit to memory the 'Short Paradigm' prefixed to each chapter, and the accompanying Table of 'Normal Forms', before he proceeds to translate the Exercise, with which the chapter concludes. When he meets with any variation from the forms he has committed to memory, he must refer to the fuller account of the conjugation that follows the Paradigm.

Through a considerable portion of the Work the Hebrew Exercises are printed both in Hebrew and English characters; for I am convinced that the
difficulty of learning to read with correctness and fluency the first oriental language that a person attacks, is very far greater than the editors of our elementary Hebrew works would appear to suppose. Wishing, therefore, to tempt many persons to teach themselves the language in which the Scriptures of the Old Testament were composed, I have felt it necessary to smooth the path to the accomplishment of the first and most irksome portion of the labour.

T. K. A.

Lyndon, May 5, 1851.

LIST OF CONTRACTIONS.
G. $=$ Gesenius.
E. = Ewald.
L. $=$ Lee.

## ERRATA.

Page 23, 76 a, for English read Hebrew.

- 35, 103, for affirmatives read afformatives.

105 , last line, for prefixes read suffixes.

- 107. In 308, for to be pure, for
- 184, b 9, for treasures read treasuries.


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## INTRODUCTION.

## (Abridged from Gesenius.)

## § 1. Of the Semitic Languages in general.

The Hebrew tongue is one member of a large family of languages, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. This family spread itself in early antiquity from Arabia over Ethiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

For want of a name, sanctioned by long usage, for the nations and languages united in this family, the term Shemites, Semitic languages (most of the nations using these tongues being descended from Shem) is generally received at present.

The Semitic languages may be divided into three principal divisions: a) The Arabic, to which the Ethiopic belongs as a branch of the southern Arabic (Himyaritic). b) The Aramean in the north and north-east. It is called Syriac, as it appears in the Christian Aramæan literature, but Chaldee, as it exists in the Aramæan writings of Jews. To this division belong some later portions of the Old Testament, viz., Ezra iv. 8-vi. 18 and vii. 12-26; Dan. ii. 4-vii. 28. To the Chaldee is closely allied the Samaritan, both exhibiting a frequent admixture
of Hebrew forms. The Aramæan of the Natsoraans (John's disciples, Sabii *) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt. c) The Hebrew, with which the Canaanitish and Phæenician (Punic) stands in close connexion.

These languages are now either wholly extinct, as the Phœnician, or exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Athiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia Proper, but also spread itself on all sides into the districts of other tongues.

The Semitic family of languages was bordered on the east and north by another still more widely extended, which spread itself under most diverse forms, from India to the west of Europe, and which is called the Indo-Germanic, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. In very early times, the Semitic came into contact, in various ways, with the ancient Egyptian, from which the Coptic is derived. Both have accordingly much in common, but the relation between them is not yet accurately defined. The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

The grammatical structure of the Semitic languages has many peculiarities, which, taken together, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: a) Among the consonants (which always form the body of these languages) are many

[^0]gutturals of several grades; the vowels, having their origin in the three primary sounds ( $a, i, u$ ), subserve more subordinate distinctions. b) Most of the radical words consist of three consonants. c) The verb has only two tenses, but great regularity and analogy prevail in the formation of verbals. d) The noun has only two genders and a more simple indication of case. e) In the pronoun all oblique cases are indicated by appended forms (suffixa). f) Scarcely any compounds appear in verbs or nouns (except proper names). g) In the syntax is found a simple combination of sentences, without much artificial subordination of members.

As to the words themselves, the Semitic tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in the grammar. A great number of stems and roots resemble in sound those of the Indo-Germanic class. But if we exclude terms that were obviously borrowed, we shall reduce the actual similarity, partly to words which imitate sounds (onomatopoetica), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a historical affinity, which cannot be proved without agreement also in grammatical structure.

The Semitic writing had from the beginning this striking imperfection, that only the consonants (on which the meaning of the word always depends) were given in the line as real letters. Of the vowels only the longer ones, and even these not always, were represented by certain consonants used as vowel-letters: It was not till a later period, that all the vowels were indicated by means of small signs attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The Æthiopic is the only exception, but its deviation from the Semitic usage
was probably introduced by the first missionaries who introduced Christianity into that country. However dissimilar the Semitic written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet (of which the truest copy now extant is the Phoenician), from which also the ancient Greek, and through it all other European, characters were derived.

In regard to the relative age of these languages, the oldest written works are found in Hebrew; the Aramaan begins about the time of Cyrus (in the book of Ezra) ; the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions) ; the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, till the Mahomedan revolutions, when it suffered considerable decay.

## § 2. History of the Hebrew as a Living Language.

This language was the mother tongue of the $\mathrm{He}-$ brew or Israelitish people, during the period of their independence. The name, Hebrew language*, does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called by Isaiah language of Canaan (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), Neh. xiii. 24, and elsewhere, persons are said to speak יְהוּדית: (Judaicè), in the Jews' language, in accordance with the later usage which arose after the removal of
*
the ten tribes, when the name Jew was extended to the whole nation.

In the writings of the New Testament, the term
 to what was then the vernacular language of Palestine, in distinction from the Greek.

In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation.

The remains of this language, which are extant in the Old Testament, enable us to distinguish but two periods in its history. The first, which may be called its golden age, extends to the close of the Babylonian exile, at which epoch the second, or silver age, commences.

Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. But the language of poetry is every where distinguished from prose, not only by a rhythm consisting in measured parallel members, but also by peculiar words, forms, and significations of words, and constructions in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as archaisms, which were retained in poetry, and partly as enrichments, which the poets who knew Aramæan transferred into the Hebrew. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less
measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.
The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz., 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Haggai *, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age : e. g. several of the later Psalms (cxx. \&c., cxxxvii., cxxxix.).

* Gesenius (who has been sufficiently answered by Hävernick) includes the prophet Jonah.


## First Hebrew B O OK.

Chap. I. Reading and Orthography. § 1. The Letters.

1. The Hebrew Alphabet consists of twenty-four consonants.

| Forn |  | $\begin{aligned} & \text { Sounded } \\ & \text { as } \end{aligned}$ | $\underset{\substack{\text { Repre-- } \\ \text { sented by }}}{ }$ | $\left\|\begin{array}{c} \text { Hebrew } \\ \text { name. } \end{array}\right\|$ | Original signification of <br> the names (according <br> o Gesenius). | $\left\lvert\, \begin{gathered} \text { Nume } \\ \text { 寉 } \\ \text { value. } \end{gathered}\right.$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| $\begin{gathered} \text { Tinal } \\ \text { tinal } \\ \text { in } \end{gathered}$ | N | A'lĕph | $\begin{gathered} (\text { mostly } \\ \text { omitted) } \end{gathered}$ | N/ | Ox | 1 |
| leeter of a ( word) | ב | Bêth | b (bh) | בַּית | House | 2 |
|  | $\downarrow$ | Gímĕl | g (gh) |  | Camel | 3 |
|  | 7 | Dälèth | d (dh) | דָּלֶת | Door | 4 |
|  | $\cdots$ | Hè | h | הֵN | Window | 5 |
|  | 9 | $V \bar{a} v$ | v | 1 | Hook | 6 |
|  | $i$ | $Z a ̆ y ı ̆ n ~$ | z | $1 \times$ | Weapon | 7 |
|  | $\Pi$ | Khêth | kh | חֵית | Fence | 8 |
|  | - | Têth | $t$ | הֵית | Snake | 9 |
|  | , | Yôd | y | יוֹד | Hand | 10 |
| 7 | د | Căph | c (ch) | ๆอ | The hand bent | 20 |
|  | ל | Lä'měd |  | לָּדֶד | Ox-goad | 30 |
| $\square$ | i | Mēm | m | מֶׁם | Water | 40 |
| i | 1 | Nuin | n | נוּ1 | Fish | 50 |
|  | - | Sä'mĕch | $s$ | סֵטָ | Prop | 60 |
|  | y | $A^{\prime} y ı \breve{n}$ | $y$ | y | Eye | 70 |
| 9 | פ | $P_{\bar{e}}$ | $\mathrm{p}(\mathrm{ph})$ | N | Mouth | 80 |
| " | 3 | $T s a ̄ d e{ }^{\prime \prime}$ | ts | צָדיֶ | Fish-hook | 90 |
|  | P | Kôph | k | קוֹ7 | Back of the head | 100 |
|  | 7 | Rêsh | r | רישׁ | Head | 200 |
|  | ש) | Shîn | sh $\}$ | ) | Tooth | 300 |
|  | iv) | Sin $\}$ | s | ) | Tooth | 300 |
|  | $л$ | Tāv | t (th) | תָin | Cross | 400 |

a) Observe that Shin and Sin are distinguished by the position of the distinctive point above thern.
b) To distinguish Samech from Sin, in Roman characters, it will be represented by an Italic $s$ amongst Roman letters, and by a Roman s amongst Italics: so Téth will be $t$ in Romans, t in Italics.

The Hebrew characters were originally representations of the 2 objects which their names denote, as set down in the sixth column.

The names and order of the letters should be learnt by heart, 3 since these must be perfectly known, before a Hebrew Lexicon can be used with facility. They may be arranged in triplets, thus:-


Chap. I. § 2. Division of the Consonants.

1) Gutturals, Aleph, He, Khêth, A'yin.
2) Palatals, Gimel, Yod, Căph, Kôph. a , $\quad$ p
3) Linguas, Daleth, Teeth, Täv.

4) Labials, Beth, Vāv, Mēm, Pe.
ב ו פ פ

The liquids may also be considered a separate 5 class. They are,--

Lamed, Mem, Nûn, Rêsh.
a) $\mathcal{N}$ is the lightest of the gutturals, a scarcely 6 в 2
(6) audible breathing from the lungs. (b) $y$ is nearly related to it, and is "a sound peculiar to the organs of the Semitic race" (G). It had sometimes a comparatively hard sound, which the Greek interpreters expressed by $\gamma$ (in Gomorrha, \&c.) : in other words it was a gentle breathing, not expressed in other languages (Eli, Amalek*). It is now usual to pass it over in reading the language, and often in writing it in Roman characters. The Portuguese Jews pronounce it as $g n$ at the beginning of a syllable, as $n g$ at the end of one.
c) Resh (7) was pronounced with a hoarse guttural sound, and partakes of the peculiarities that, as we shall see, belong to the gutturals.
7 The consonants are also divided into,-
a) Servile letters.
b) Radical letters.

Servile letters are those which are used in the grammatical inflexions, and in the syllables that mark derivative words. Servile letters are, however, sometimes radical; though radical ones are never servile.

The servile letters are contained in the memorial words Mosheh, Eythan, Vecalebh (Moses, Ethan, and Caleb, משה איתן וכלב).

## Exercise 1.

a) Write down, in English letters, the names of the following consonants.

| 1 | 2 | 3 | 4 | 5 | 6 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 1. y | 1 | 3 | iv | 7 | $N$ |
| 2. ${ }^{\text {d }}$ | J | a | 1 | 7 | , |
| 3. D | ה | 2 | 7 | , | 1 |
| 4. $\gamma$ | פ | 2 | $\bigcirc$ | 3 | y |
| 5. 2 | $\pi$ | d | p | 7 | 5 |
| 6. $\uplus^{\text {b }}$ | $\aleph$ | $i$ | i | 7 | 2 |

 by the aspirated breathing ('), but says that its sound may be best represented by $g h$ : and in his Alphabet he prints Ghain.
b) Write down the Hebrew letters corresponding (7) to,

|  | 1 | 2 | 3 | 4 |
| :---: | :---: | :---: | :---: | :---: |
| 1. | $y^{6}$ | kh 7 | h 7 | z |
| 2. | 14 | a $<$ | k $P$ | v |
| 3. | g 入 | n $]$ | d 7 | ts. |
| 4. | r 7 | c 5 | m | b 2 |

Chap. I. § 3. Long Vowels. Quiescent Letters. Syllables.

As long as the Hebrew was a spoken language, 8 no vowels were written, except so far as $\boldsymbol{\prime}$ ' $\mathcal{N}$ were vowel letters. (See the Introduction.) The vowels, as now found in Hebrew Bibles *, are marks placed sometimes above the consonants, but more commonly below them. In the case of $\bar{u}(\cdot)$ the mark is inserted in the middle of one of them ( Vav ).

Hebrew words are written, and must be read, 9 from right to left; not, as with us, from left to right.

Long Vowels.] 1) Long $a$ and $e$ are denoted re- 10 spectively by the marks + and $\cdot$. , placed under the consonant after which they are to be sounded.

| 3 | T | $\pm$ | ? | \% |
| :---: | :---: | :---: | :---: | :---: |
| $l a ̄$ | $m \bar{a}$ | $n \bar{a}$ | $l e ̄$ | $m e ̀$ |

a) Long $a$ is the true guttural $a$ sound, as in father.
b) Long $e$ is the sound of $a$ in fate, or $e$ in there. .
2) Long $i$ (that is, the English $e$ in $m e$ ) is a dot 11 written under the consonant after which it is to be sounded, and followed generally by Yod, which is then said to be quiescent, that is, not sounded.


[^1] is then quiescent (11).


13
4) Long $u$ (like 00 in tool) is a dot placed in Vav, which is then quiescent.

| ib | is | is |
| :--- | :---: | :---: |
| $l \hat{u}$ | $m u ̂$ | $n u \hat{u}$ |

14 Long $i$ and $o$ are sometimes found without the Yod and Vav. They are then said to be written defectively. When long o is written defectively, it is indicated by a dot placed over the left extremity of its consonant (or a little in advance of it to the left); as $\dot{y}, \dot{ }, \dot{\mathcal{l}}, \dot{7}, \dot{j}, \dot{\jmath}, \boldsymbol{\zeta},-i=\hat{0}, \dot{i}=v 0^{*}$. - A defectively written $\bar{u}$ is identical in form with $\breve{u}(\bar{\ddots}) \dagger$. See 26.
15 Every syllable (with the exception of $7, \hat{u},=$ and $)$ begins with a consonant; for the consonant Aleph (an unaspirated guttural breathing [6]) was pronounced before an initial $a, e, i, o$, or $u$ : that is to say, every word that, if written in Roman letters, would begin with a vowel, begins in Hebrew with the consonant Aleph; which, however, does not affect the 16 pronunciation in any way that our organs can make perceptible.

| N | $N$ | אֵ | ¢ | אוּ |
| :---: | :---: | :---: | :---: | :---: |
| $\overline{\mathrm{a}}$ | $\overline{\mathrm{e}}$ | ̂ | $\hat{o}$ |  |

17 The distinctive point of Shin $(1, a)$ may serve also for the defectively written $\bar{o}$ of the preceding consonant (14) : משֶׁה mō-shĕh.
18 So the distinctive point of $\operatorname{Sin}$ is allowed to note a

* \{ may 1) $=o v$, the dot representing a preceding Kholem (14, 19).

לוֹה (lo-věh).
2) $=v o,{ }_{j}^{i} \frac{1}{\top}(ע \bar{a}-v o ̄ n)$.
3) $=\hat{o}, 7$ (nôd).
$\dagger$ : was probably written, whenever the old language did not employ 9 to express $u$. (E.)
defectively written $\bar{o}$, to be pronounced after the Sin: (18) שנֵא
a) We have seen ( 11 sqq.) that Vav is quiescent* after long $o$ and $u$ : and Yod after long $i$.
b) Yod (') is also quiescent after long $e(\cdot \cdot)$.
c) Aleph ( $\mathcal{N}$ ) is quiescent after any long vowel.


In writing Hebrew words in Roman characters, $\hat{1}, \hat{0}, \hat{a}$ will be used for long $\mathrm{i}, \mathrm{o}, \mathrm{u}$, written fully: $\overline{\mathrm{i}}, \overline{\mathrm{o}}, \overline{\mathrm{u}}$ for the same long vowels written defectively (14): ê will be written for -(that is, for $\bar{e}$ followed by ${ }^{9}$ ) ; $\hat{\mathrm{a}}$ for $\boldsymbol{\aleph}_{\overline{\mathbf{r}}}$ (that is, for ā followed by $\boldsymbol{N})$. On the defective writing of $\bar{i}, \bar{o}, \bar{u}$, see 14 .

The names of the long vowels [See note on 65] are,- 19

$$
\begin{array}{ll}
\text { Long } a \text {, Kā’měts (r). } & \text { Long } i \text {, Khî̀'rĕk } \\
\text { Long } e \text {, Tsérē ( (..). } & \text { Long o, Khō’lĕn (i). }
\end{array}
$$

Long $u$, Shū'rĕk (9).
a) Observe that the vowel it stands for, occurs in the first syllable of each name.
b) The quiescent letters (i. e. those letters which are sometimes quiescent) are contained in the memorial word Ehevi (אהו).
a) A simple (or open) syllable ends in a vowel or 20 quiescent consonant.
b) A compound (or closed) syllable ends in a consonant.

Examples and Reading Lesson.
Open Monosyllables.]

Closed Monosyllables.]


* It would be more correct to say, that the vowel-sign (or point) indicates that the following Yod or Vav is a vowel-letter, not a consonant.
(21) Dissyllables.]

| 130 | 1 | 1 shā-nāh. | 2 tsā-yôn. |
| :---: | :---: | :---: | :---: |
| אר\% 4 | 3 ${ }^{3}$ | 3 kā-mîm. | 4 kārâ. |
| $6{ }^{\text {יוֹנָד }}$ | 5 | 5 Sā-rāh. | 6 yô-nāh. |
| 8 | 7 | 7 vā-rāy. | 8 mā-kôm. |
| 10 דֶידה | 9 בֵיעִץ | 9 mē-yēts. | 10 hā-yāh. |
| 12 | 11 | 11 kô-lî. | 12 mā-gēn. |

Exercise 2.
22 a) Write in English characters (with the dissyllables divided into syllables)-

b) Write in Hebrew characters-

| tsô. 2 tsı̂. | 3 tsû. | tsā. |  |  | , |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| sā-nāh. | 8 sār. | 9 עēts. |  |  |  | m. |
| 11 tsē-dàh. |  | -räh. |  |  |  |  |

Chap. I. § 4. Begadchephath Letters. Dagesh. Short Vowels.

23 The six mutes, Bêth, Gimel, Daleth, Caph, Pe, Tav, were originally pronounced with a hard (or slender) sound (as $b, g, d, c$ hard, $p, t$ ); but they had also a tendency to receive a softer and slightly aspirated pronunciation (as $b h[=v], g h, d h, c h, p h$ $[=f], t h)$. To mark the harder pronunciation, a dot, called Dagesh, is placed in the letter; as, ב, : , 7, 7 , $\mathfrak{\Im} \Im$, $\curvearrowleft$. This mark is usually found in these letters at the beginning of words and syllables, when there is no vowel immediately preceding.

The letters which receive this Dagesh are contained in the (23) technical memorial word Begadchephath. The aspiration can hardly be made perceptible by English organs in $d$ and $g$. In England, $\mathcal{I}(b h)$ is usually pronounced $v$ : the Spanish Jews, however (and so Ewald and Hurwitz), pronounce it b. I shall print $g, d$ for $d, 7$, except when the Hebrew equivalents of Roman letters are to be written by the pupil.

But when a dot (Dagesh) stands in a consonant 24 that terminates a syllable, it indicates that the consonant in which it is placed is to be pronounced double (and, if a Begadchephath letter, without aspiration); as $\overline{7}$ ? dib-bēr.

The Dagesh that hardens the pronunciation of an 25 initial begadchephath letter (23) is called light Dagesh: that which doubles a consonant, hard or strong । Dagesh (Dagesh lene, Dagesh forte).

> (Short Vowels.)

The short vowels are, -
ă - Păthăkh.
ě : Ségôl (but: is sometimes an obtuse a sourd, as è in mère: especially in an accented penult followed by *).
ı̌ - Khî̀rek Parvum.
o r Kā’měts Khātûph'.
$\breve{u}$ : Kibbŭts' (but : is sometimes a defectively written Shûrēk' [14]).
a) It is a great imperfection in the notation of these vowels, that the sign for Kamets Khatuph (ŏ) is the same as that for Kamets' ( $\overline{\mathrm{a}}$ ). The rules for distinguishing the two cannot be given, till the nature of Sh'va has been explained.

Examples and Reading Lesson.


c) (Mixed.)




10 עוֹלָתוֹ 11 עô-lā-thô. 11 căt-tō-hû.

Exercise 3.
a) Write in English letters-
$28 \quad 1$




b) Write in Hebrew letters-

1 tēn 2 păkh 3 pĕn 4 bĕn 5 păsh 6 păr 7 pŭm 8 nă-hăm $\quad 9$ nā-ghăkh $\quad 10$ pě-thî 11 cō-phĕr 12 nā-ghăy 13 sā-phădh 14 yā-lăm 15 shā-kăl 16 tsĕ-bhěth 17 gŭl-lāh 18 măts-tsāh.

Chap. I. §5. Sh'vá.
29 Besides the full vowels ( 19,26 ), the Hebrew has
also a series of very slight vowel sounds, which may (29) be called half-vowels.

The shortest, slightest, and most indistinct of these sounds is the simple Sh'va (:), resembling an obscure half $\breve{e}(\mathrm{G})$. A consonant followed by this Sh'va is usually not considered to constitute a syllable*. It will be indicated by (') when the Hebrew words are written in English characters.

This $S h^{\prime} v a$ is called vocal (or initial) $S h^{\prime} v a$, to dis- 30 tinguish it from silent (or final) Sh'va, which marks the close of a syllable. It is also called simple $S h^{\prime} v a$, to distinguish it from the Khātêphs, or 'composite Sh'vas.' See 36.
a) The place of vocal Sh'va is under the initial 31 consonant of a syllable.
b) Sh'va is final-

1) At the end of words, as $\underset{\sim}{\text { N, aht. }}$
2) When preceded by a short vowel not having Metheg (48), as אַ, אַ, ăr-mô'n'.
3) When preceded by a long vowel having a principal accent, as שְׁבְנָ,
(But there are many exceptions to the two last rules.)


* Gesenius calls a consonant with Sh'va a half syllable.
+ For הַּלִל (hăl-l’lû). $\ddagger$ Here the first is silent Sh'va.
§ The interrogative 즈 (which has Métheg) forms a syllable of itself.
|| If this word were to be divided thus, măl-chê, the caph would take the Dagesh. "In these last examples the Sh'va sound is especially slight, on account of the extreme shortness of the preceding syllable." (G.)

32 If a word ends in two consonants, each of them takes a silent Sh'va, as $\quad$ ?
33 A final 7 or $\Omega$ (dageshed) always takes a silent


With these exceptions, $S h^{\prime} v a$ is not placed under the final consonant of a word.

Examples and Reading Lesson.

| 1 והוֹרד 2 ישׁׁפּטּ <br> 3 צִּמִלדּ 4 בִּדִיִּל | 1 v'hô-rēd. 2 yish-pōt. 3 yim-lōch. 4 b'dîl. |
| :---: | :---: |
| 5 בִנִטוֹתִּ | 5 bhin-tô-thî. 6 l'bhā-nāh. |
|  | 7 hăr-khēbh. 8 hir-khîbh. |
| 9 | 9 yô-l'dān. 10 căs-p'chā. |
| 11 | 11 khěl-k'chā. 12 yěbb-răth. |
| 13 | 13 yā-bhăr-tā. 14 pith-gā-mâ. |
|  | 15 tsăd-d'kô. $16 \underline{\text { kin }}$-n'nāh. |
|  | 17 k'nēh. 18 r'chā-sîm. |
|  | 19 shŭl-khān. 20 sh’lăkh-nāh. |
| 21 | 21 tim-shōch. 22 tŭm-măth. |

Exercise 4.
35 a) Write in English letters and divide into syllables the following Hebrew words-

b) Write in Hebrew letters-
1 măsh-mîm.
4 nĭph-găy.
7 yŭs-săd.
2 m'sham-môth.
3 nĕy-dār.
5 nĭph-tāl.
6 p'kăd-tā.
9 hĭch-tăbht.

## Сhap. I. § 6. The Semi-vowels.

A semi-vowel, or composite $S h ' v a$, is formed by pre- 36 fixing a $S h ' v a$ to one of the three short vowels, $\breve{a}$, ĕ, 厄̆.

Hence we get,
-: • Khātēph Pă'thăkh.
:: Khātēph' Ségôl.
r: Khātēph' Kā̉měts.
These semi-vowels will be denoted by $a, e$, o above the line of letters, when English characters are used. A semi-vowel is sometimes called concisely 'a Khateph.'


The composite Sh'vas stand principally, Khateph 37 Segol (: : ) exclusively, under the gutturals.

Khateph Pathakh stands for a simple vocal Sh'va 38 (30), but without any fixed law : especially,
a) Under a letter doubled by Dagesh (for the doubling causes a distincter utterance of the $S h ' v a$. See 39, b).
b) After a long vowel. (G.)

Khuteph Kamets is less exclusively connected with 39 the gutturals, than the other two semi-vowels.
a) It stands for simple vocal Sli'va, when the syllable had an original o sound, which is to be partly preserved.
b) It is also used (as is also -:) when a strong Dagesh has fallen away. (G.)

Examples and Reading Lesson.

| 1 | 1 bā-ע̀̀tā-rāh. 2 h |
| :---: | :---: |
| $3{ }^{3}$ | $3 \mathrm{kh}^{\text {an-thār. }} 4{ }^{\text {shāh. }}$ |
|  | $5{ }^{\text {a dhō-nî-kām. }} 6$ 'hô-c |
|  | $7{ }^{\text {a hî. }} 8{ }^{\text {ararā-phĕl. }}$ |
| 9 | $9 \mathrm{kh}{ }^{\text {a }}$-îm. 10 |
| 7י | 11 hĕ-erîch. 12 ha |

Exercise 5.
41 a) Write in English characters-

b) Write in Hebrew characters-

1 ň̆d-d̄̄h $\quad 2$ n̆zz-hăr $\quad 3$ hŭz- Makû
5 sirr-păd. $\quad 6$ ăr-môn. $\quad 7$ tă-khlēph. 8 ashěr.

## Chap. I. § 7. On Syllables.

Furtive Pathakh. Mappík. Makkēph. Mĕ'thĕg.
The general rule (20) is, that every syllable which has a long vowel, is an open syllable; every one that has a short vowel is a closed syllable *.

Hence a Sh'va is usually vocal after a long vowel, and final (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.

But a tonic accent enables a short vowel to stand in an open syllable; a long vowel in a closed one. So that, when the syllable is the tone-syllable of the word, a following Sh'va may be vocal after a short vowel, and final after a long one.
44 When a final guttural is $\Pi, y$, or $\overline{\text { 冋 }}$ (with Mappik, 46), this guttural has often a Pathakh under it, called Furtive Pathakh, because it steals in, as it were, before the consonant it stands under, as $\underset{\sim}{n}$, (Messiah).
45 A furtive Pathakh may also stand under one of the gutturals just enumerated, when such guttural is fol-

* When a vowelless consonant (which, as such, has Sh'va) closes a syllable, but runs on naturally with the foilowing consonant, Ewald calls the Sh'va, "Sh'va medium," and the (former) syllable "a half-closed syllable." Thus, ילִיר, not quite yăl-dē; not ya-l'de; but, as it were, yal'de.
lowed by a dageshed consonant with Sh'va, as $p u ̈-s h \breve{c}^{\prime}-u \check{y} \downarrow t$.

Mappik' is a point placed in the middle of a final $\boldsymbol{\pi}, 46$ when it is not quiescent. ( $\pi$ will be represented by $h h$.)

Makkēph is a hyphen, which unites words so closely, 47 that a word followed by it loses its accent; words united by this mark being considered as one word.

Tsere and Kholem are often changed by a following Makkeph into Segol and Kamets Khatuph respectively : as

## 

Mĕthĕg (or Bridle) is a small perpendicular line 48 (1) to the left of a vowel; it is used to show that the vowel sound is to be extended. Methey stands (G.),
a) Before a vocal $S h ' v a$, which, without that mark, would be taken for final Sh'va: as אָּ
b) Before a Khateph (36) when immediately preceded by a vowel without a following dagesh : as
c) In polysyllables, one or two syllables before the tonesyllable. If the last syllable has the tone, the antepenultima, whether long or short, has Metheg.

In speaking of the antepenultima here, we consider a (simple or composite) Sh'va to form a syllable.

Examples and Reading Lesson.


Exercise 6.
a) Write in English letters-
10
b) Write in Hebrew letters *-

1 hēmmäh. 2 rōnnî. 3 l'mî́nēhĕm".
4 hārrākiằ. 5 bäth $=$ tsiyyôn.
6 v'im =ến'chā".
7 thă"yanōd". 8 thăylîm. 9 yăl=tă'ăvăth.
10 ע̌aล̄ทîm.
Chap. I. § 8. On distinguishing Kamets Khatuph from Kamets, and Long Khirek from Short Khirek.
51 Till the pupil is acquainted with the derivation of words, the following rules will assist him in distinguishing Kamets Khatuph from Kamets; both of which are indicated by the same mark ( $\boldsymbol{\tau}$ ).
52 I.) + is $\check{o}$ in a closed (42), unaccented syllable.
Such syllables are:-
a) An unaccented syllable in which the $r$ is without Metheg, and followed by simple Sh'va.
b) An unaccented syllable in which the $\tau$ is followed by a letter with strong Dagesh.

An ${ }^{\top}=\breve{o}$ may have Metheg with it, if the syllable is the second syllable before the tone (i. e. principal accent). See 53.
c) When Makkeph (47) follows.
d) When the unaccented closed syllable is final. (G.)
II.) $\tau$ is $\check{g}$ in open syllables.
a) When followed by Khateph Kamets.
b) When followed by Kamets Khatuph.
 (shŏ-rā-shîm.)

In these cases r is followed by Metheg, since Metheg always stands in the second syllable before the tone. (G.)

* In this Exercise (') marks the place of Metheg; (") the tone-syllable; $\Leftrightarrow$ marks a Makkeph.

In the same way Metheg is of use in enabling 54 us to distinguish a defectively written long Khirek from short Khirek : for Khirek is long, when it forms either an open syllable (whether accented or not) or a closed accented syllable (42). Now a Metheg following Khirek often shows that the syllable is an open one, the Sh'va that follows it being initial, not final.

Examples and Reading Lesson.

| 1 | 1 mŏ-kho -rā-bhôth. |
| :---: | :---: |
| $2{ }^{2}$ | 2 khŏch-māh. 3 rŏn-nê. |
|  | 4 c'dŏbh-rām. 5 bot-tê-chém. |
|  | 6 c'dŏr-lā-yō-mĕr. 7 kŏbh-rō. |
| $8{ }^{8}$ | 8 kŏd-kōd. 9 rā-ch'bhû. |
|  | 10 tsŏr-cě-chā. 11 hŏr-khō-bhôth. |
| 12 | 12 hŏr-khā-bhāh 13 hǒ-kh ${ }^{\circ}$-rēbh |
| 14 | 14 hǒg-lāth. 15 rībh. |

## Exercise 7.

a) Write in English letters-


b) Write in Hebrew letters-
1 y'kŏmyām.
2 m'shŏr-tô.
3 nōv. 4 nûbh.
5 עŏzbhēch.
6 yamŏdchā.

Chap. I. § 9. Further Remarks on the Vowels. (G.)
Diphthongs.
The primary vowel sounds are $\mathrm{A}, \mathrm{I}, \mathrm{U}$.
E is properly the diphthong AI contracted.
O is properly the diphthong AU contracted. into long and short (or perfect and imperfect) vowels, is this (G.):

First Class. A sound. $(-)$, (*); all of which are written below the consonant with and after which they are to be sounded.

$$
\begin{array}{ll|l|l}
a) & \boldsymbol{\tau} & \bar{a} & \text { Kamets. } \\
b) & - & \breve{a} & \text { Pathakh. } \\
c) & \because & \grave{e} \text { or } a & \text { Segol. }
\end{array}
$$

$\because$ is here an obtuse $e$ - sound, like è in the French mère; in our there.

Second Class. I and E sounds.

| d) - - and - |  | Long Khirek. |
| :---: | :---: | :---: |
| e) | $\breve{\imath}$ | Short Khirek. |
| f) $9-\overline{-}$ | $\hat{e}, \bar{e}$ | Tsere, with and without Yod. |
| g) | $\check{e}$ | Segol. Obtuse ${ }_{\text {el }}$. When accented, $=\grave{e}$. | Third Class. U and O sounds.


| h) 9 | $\hat{\imath}$ | Shurek. |
| :---: | :---: | :---: |
| i) $\square$ | $\bar{u}, \breve{u}$ | Kibbuts. (1) $\bar{u}$, a simple shortening of Shurek. (2) $\breve{u}$. |
| k) i and - | ô, $\bar{o}$ | Kholem. |
| l) $\bar{\tau}$ | ŏ | Kamets Khatuph. |

Also obtuse $\breve{e}(*)$ may be considered to belong to this class, as far as it springs from $u$ or $o$. reasons to be explained hereafter), the change is usually confined to vowels of the same class. Thus $\bar{a}$ may be shortened into $\breve{a}$ or $\ddot{a}$ (or $\grave{e}$; that is, obtuse Segol); $\bar{e}$ into $\breve{e}$ or $\breve{\imath}$; $\bar{o}$ into $\check{\text { or }}$ or $\breve{u}$.
63 The only diphthongs that occur in Hebrew are,
ai (דיָ), oi (i), ui (וין).

In $\Vdash_{\tau}$ the Yod is usually considered quiescent, so that this combination is pronounced $\bar{a} v$ or $\bar{a} w$; not aiv.

Examples and Reading Lesson.


| 㽞 1 c) | c) 1 mè-lĕch (or mälech). |
| :---: | :---: |
|  | 2 yā-dě'-chā. 3 g'lè̀-nāh. |
| ( | d) tsăddī-kîm. e) im-mô. |
|  | $f) 1$ bêth. 2 shēm. |
|  | g) 1 sē'phĕr. 2 shēn. |
| 3 \% 3 ) | 3 khō-zĕh. h) mûth. |
|  | i) 1 mŭ-thî. 2 gŭl-lāh. |
|  | j) 1 kôl. 2 rōbh. k) khŏk=. |
| - 2 - ${ }^{\text {- }}$ | l) 1 ĕth-. 2 ăt=tĕm. |
| - 1 B | 1 Pă'thăkht. 2 Tsè'-rê. |
| 3 חִירֶק 4 חוֹלֶם | 3 Khî'-rěk. 4 Khô'-lĕm. |
| 5 שׁוּרֶק 6 שֶק | 5 Shû'-rĕk. 6 Kı̌b'-bûts. |
| 7 | $7 \mathrm{Kä}$ '-mĕts. |
| 8 \% | 8 Kä'-měts Khä'-tûph. 9 Sě'-gôl. |

## * From אוֹ.

$\dagger$ The names of the vowels are almost all taken from the form and action of the mouth in uttering the sounds. Thus חּתַּת gnashing, חוֹלֶם fulness, from its full tone, שֶׁה שֶּק properly $\sigma v-$

 Kamets correptum) have the same sign and name is that the Rabbins gave to Kamets the impure sound of $o$, like the Swedish a. Only Segol (סגנוֹל] סֶגוֹל, E.] cluster of grapes) appears to be named after its form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable : and in conformity to this, some write Säghol, Komets-chatuph, Kübbuts. (G.)

 שׂ



Exercise 8.
66 a) Write in English letters (dividing the syllables) -


b) Write in Hebrew letters-

1 yăm. 2 tāmîm. 3 mêǎkh. 4 yāmōk. 5 ya mŭkîm.
6 ôrakh. 7 cāthôbh. 8 t'mîm. 9 l'bhābhîm.

Chap. I. § 10. On Verbal Roots and on the derivation of Nouns.
67 The roots or stem-words of the Hebrew language nearly always consist of three consonants, on which the meaning essentially depends.
68 a) A strong root is one that contains three firm, permanent consonants; a weak root is a root that contains at least one weak letter (Aleph, He, Vav, or Yod).
b) Verbs whose first consonant is Nun, or whose
second and third consonants are the same letter, are (68) contracted in some forms by the omission or assimilation * of one consonant, and are sometimes called contracted verbs. But these may, like the former, be called weak roots, since they cannot maintain their full form throughout.

The various modifications of the primary meaning 69 of a root are expressed by the radical consonants with changed vowels, and sometimes with added consonants also; which are sometimes prefixed, sometimes post-fixed.
a) A stem-word may be either a noun or a verb; 70 and usually the language exhibits both together (see $1, a, d$ in the following examples): but it is customary and of practical utility for the beginner, to consider the third person singular of the Perfect in the simplest conjugation (called Kal ) as the root or stemword, and the other verbal forms, nouns, and particles, as derived from it. (G.)
b) Sometimes no corresponding noun is found in the extant language : and sometimes a noun exists without a corresponding verb. The spoken language probably had, at least at some period, the missing forms, which are often found in the kindred dialects (e.g. in Arabic). (G.)

The verbal root, as just defined, generally has for 71 its vowels Kamets in the first, and Pathakh in the second, syllable. The verb that the old Grammarians used as their example of conjugating was and hence the first consonant of a verb was called its Pe; the second its Ayin; the third its Lamed.

Verbs whose first radical (their Pe) is Nun, Aleph, 72 or Yod, have, from the weakness of those consonants, certain peculiarities of conjugation; as have (for the same reason) verbs whose second radical (their Ayin) is either Yod or identical with their third radical;

* A consonant is assimilated to a following one, when the same consonant that follows is substituted for the preceding one: e. g. when $n p$ becomes $p p$.
(72) and verbs whose third radical (their Lamed) is He or Aleph. The presence of any other guttural in the root also necessitates some change in several of the usual forms.
73 A verb whose first radical is Nun is called concisely 'a verb Pe Nun:' one whose third radical is Aleph, 'a verb Lamed Aleph;' and so on.

I shall designate (and indicate) those that have and have not such peculiarities thus:-
$\therefore 4$ A. Regular (or strong) verb
B. (Verbs with gutturals).


Examples and Reading Lesson.

| 2 | 1 1 1 A | A 1 bāgăd, | $2 \text { bōg }$ |
| :---: | :---: | :---: | :---: |
| 4 בֶּנֶ | 7-1 ${ }^{3}$ | 3 bāgôd, to be deceitful. | 4 bĕg gĕd, deceit. |
| 2 | 1 | 1 mālăch, he reigned. | 2 mölēch, he that reigns. |
|  | 3 יִּלְלד | 3 yı̆mlōch, he will reign. |  |


(76) words and by the proper conventional letters) the following verbal roots-

> יָּרָ to instruct.
> אָרำ to curse.
> סָּ to cover.
> Tit

צָּרַ to fall; to wither.
בַּTV to mingle.
בin to return.

## Chap. I. § 11. On the derivation of Nouns.

77 Nouns are either primitive (i. e. themselves roots) or derivative.

Derivative nouns are mostly verbals, that is, derived from verbs: some, however, are denominatives *, that is, derived from another noun.

Many of the old grammarians acknowledged none but verbal roots, and considered all nouns as verbals.
a) Of verbal nouns some are strong, being formed from strong roots, and retaining all the consonants of the root, with (usually) a change of the vowel points.
b) Others are weak, being formed from weak roots, and usually by throwing away one of the radical letters.
c) Both strong and weak verbal nouns may be unaugmented or augmented. In the unaugmented nouns no addition is made to the verbal root. The augmented nouns are made by the addition of one or


These serviles being contained in the technical word $H e-e$ -man-ti, augmented nouns are called Heemantic nouns. Of these additional letters, $\boldsymbol{D}$ is always at the beginning; $\boldsymbol{i}$ generally at the end; and $y$ sometimes at the end; $\Omega$ either at the beginning or end of the word so augmented.

$$
79
$$

a) A noun augmented at the beginning may be denoted by $a$, at the end by $\omega$; at both by $\alpha \omega$.

* That is, derived de nomine (from a noun).
b) A noun derived from a verb Pe Nun, Pe Yod, \&c., (79) will be designated by $n, y, d, v, a, h$, according to the letters given in 76, as denoting those conjugations or forms.
c) If a noun is derived from a strong root, or is a root itself, or consists only of radical letters, it may be designated by $r$.
d) I shall include in nouns designated by $r$ feminines in $a h$, derived from verbs Lamed He, though the $h$ is in this case pro-



## Examples and Reading Lesson.

| פֶלֶּ mělĕch (r) (a king) |
| :---: |
| משּׁׁטּט mishpāt (a) <br> (judgement) |
|  |
| עִ deăy (y) (knowledge) |
| $\underset{\text { (seat) }}{\text { míjûshābh }} \text { (ay) }$ |



ค. (perfectness)

פָּ māgēn (ad) (a shield)
 (wickedness)

תּפּ t'phillāh (awy) (prayer)

A verbal noun, unaugmented.

A verbal noun, augmented at the beginning.
A verbal noun, angmented at the end.

A verbal noun, from a (weak) verb Pe Yod.

A verbal noun, angmented at the beginning, from a (weak) verb Pe Yod.

A verbal noun, augmented at the end, from a (weak) verb $P e$ Yod.
A verbal noun, derived from a contracted verb double Ayin.
A verbal noun, augmented at the beginning, from a contracted verb double Ayin.
A verbal noun, augmented at the end, from a contracted verb double Ayin.
A verbal noun, angmented at both beginning and end, from a contracted verb double Ayin.

${ }^{\top}$ (to judge)

Tַָּ khāchăm (to be wise)
עי צ yādăy (to know).
בய์ํ yāshăbh (to sit)

(to counsel)

ロin tāmăm
(to complete)

(to cover, protect)

Dị zāmăm
(to devise)
T. pillel (to judge); [in Hithpaèl, to pray]


Exercise 10.
81 a) Write the following words in English letters, and describe their derivation according to the Table just given-

Tin street.
T่ division (of priests).
בָּקוֹר a well.
possession (especially cattle).
In grace, favour.


$$
\begin{aligned}
& \text { N: } \\
& \text { กำกTT }\} \text { a } \sin \text {. }
\end{aligned}
$$

בחר to be broad.
Tּ To divide.
קוּ to dig (for water).
קנָ $\boldsymbol{T}_{\boldsymbol{T}}$ to get; to buy.
${ }_{2} \prod_{-}$To be gracious (to).
אָה to love.
$\aleph_{T} \prod_{T}$ to slip, to go astray.
$\dagger$ For mănpālāh.

עַ.. companion, friend.
צִּד hunter. food. תתגוּמָה slumber.

רָעד ${ }_{\mathrm{T}}$ to tuke delight in.
צוּ to lie in wait; to hunt.
אָכָל to eat.
נוּם to slumber.
b) Write the following words in Hebrew letters, and account for them as before-
shēnāh, sleep. căph, the hollow of the hand. măkhsôr, want. yēd, a witness. tôrāh, instruction. mûsār, admonition, correction. kālôn, shame, disgrace.
yāshēn, to sleep.
cāphăph, to bend.
khāsēr, to want, to lack.
yûdh, to testify.
yārāh, to teach (in Hiphil *).
yāsăr, to admonish.
kālāh, to be lightly esteemed (in Niphal *).

## Chaf. I. § 12. The Accents.

a) The tone (or accent) of Hebrew words is on one 82 of the two last syllables.
b) As the tone-syllable is usually the last, it is sufficient for the pupil to know what classes of words have the accent on the penult (i. e. the last syllable but one).
c) Words with the accent on the final syllable are called Milra' (מְלרַ); those with the accent on the penult, Milet ${ }^{\prime}$ (מִלִעִיל)
(The following list will be useful for reference, though at 83 present several of the terms will convey no meaning to the pupil.)

The tone-syllable is the penult in,-
a) All dissyllable nouns whose last vowel is a Segol or Pathakh.
b) Words whose fiual consonant has a furtive Pathakh.

* A conjugation so called.
. 2
c) Words with the dual ending $\breve{a}-y i m$ (므﹎).
d) Verbs of the Perfect tense with the personal endings

e) Regular verbs of the Hiphil conjugation; and the conjugations Kal, Niphal, and Hiphil of verbs Ayin Vav and Double Ayin.
 hēn'-nāh.
g) Verbs that have the Vav conversive of the Perfect.
h) The accusative suffixes $-\bar{a} h,-k \hat{u},-n \hat{u},-n \hat{\imath},-k \vec{a}$, never have the tone.

Beside the accents that mark the tone-syllable of a word, there are others which serve the purpose of punctuation, by indicating that a word is or is not to be taken in close connexion with what follows.

Such accents $\dagger$ are either separative or connective. Their names and shapes are $\ddagger$ :

Separative (or Distinctive) Accents (Domini).
Name.
Figure.
Name.
Figure.
I. (Imperatores.)

1 Sillâk
2 Athnākh
3 *Mērchâ with Măhpăch N̦ỉ
II. (Reges)

1 +Segōltā ............ ※́
2 Zākēph Kātŏn........ ※́
:

3 Zākēph Gādol ........ א
4 Tiphkhâ ............. א

+ These tables and remarks are placed here that the pupil who proceeds immediately from this work to any portion of a printed Bible may have some notion what is meant by the numerous marks with which the text is crowded. In the earlier part of the present work the tone-syllable, when it is thought ne-

$\ddagger$ Those marked with * are peculiar to the poetical books. Those marked with $\dagger$ are prepositive.
Those marked with $\ddagger$ are postpositive.

Name.
III. (Duces.)

1 R'bhîà
$2 \ddagger$ Zărkâ ................ ※̃
$3 \ddagger$ Păshtā א

4 T’bhîr N
5 † Y'thîlh .............
6 * Shălshěľ̌th $N$
N
N
$3 \uparrow$ Great T씨ishâ
4 Gĕrěsh .............. ќ
5 Double Gĕrěsh
6 P'sîk (between the words) $\boldsymbol{N}$

Connective Accents (Servi).

| Name. Figure. | Name. Figure. |
| :---: | :---: | :---: | :---: |

1 Mūnākh N
2 Măhpăch .. ..........
3 Kădmâ ................ ふ̀
4 Dărgâ
5 Little T'lîshâ

| $\dot{N}$ |
| :---: |
|  |

Name.
IV. (Comites.)

1 Pāzēr $\stackrel{\text { K }}{N}$N

Figure.

2 Kărnê Phārāh ........
\&
Figure. (85)
(86) d) Segolta ( $\dot{\mathbf{\aleph}}), \operatorname{Zarka}(\tilde{\mathbf{N}})$, and the connective $T^{\prime}$ lisha $K^{\prime}$ 'tannah ( $\mathbf{N}$ ) always stand over the last letter of a word.
(Remarks on the Accents. G.) I. As Signs of the Tone.

87 Words that are otherwise identical, are often distinguished by the accent, e. g. .
 kamá (standing up, fem.). So in English to contrast', a con'trast : in Greek $\varepsilon i \mu i$, I am ; єī $\mu$, I shall go.
88 As a rule, the accents accompany the initial consonant of the tone-syllable. Some, however, stand only on the first letters of a word (prepositive) ; others only on the last letters (postpositive). The tonesyllable is therefore not discoverable by these.
II. As serving the purpose of punctuation.

89 Every verse is regarded in the figurative language of the Hebrew grammarians as a realm (ditio), governed by the great distinctive, or virtual full stop, at the end (imperator). According as the empire (i.e. verse) is large or small, varies the number of domini of different grades, which form the larger and smaller divisions.
90 Connectives (Servi) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, \&c. But two connectives cannot be employed together. If several words should be connected, Makkeph is used.
91 In very short verses few connectives are used; sometimes none: for a small distinctive, in the vicinity of a greater, has a connective power (servit domino majori). In very long verses, on the contrary, connectives are used for the smaller distinctives (fiunt legati dominorum).
92 The choice of this or that connective depends on very subtle laws of consecution, with which the
learner need not trouble himself at present. It is (92) sufficient for him to know the greater distinctives, which answer to our period, colon, and comma; though they often stand where even a half comma would scarcely be admissible. They are most important in the poetical books for dividing a verse into its members.

## Reading Lesson.

[In the following Reading Lesson " the names of the different 93 accents contained in it will be found by turning to the Table (85), with which the learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether $S h^{\prime} v a$ begins or ends a syllable, or whether the mark ( r ) be Kamets or Kamets Khatuph: and for this purpose we shall subjoin a passage in which the greater part of them is found."-Lee.]
A. 2 Kings i. 6.

| וֹ |
| :---: |
|  |  |
|  |  |



| אֶֹ־ד | \% 2 \% |
| :---: | :---: |
| אֶתךֶּ | - |

 chĕm', v'dib-băr-těm' ē-lāv,cōh'


shō-lēăkh lid-rōsh' b’hhă'-yăl z'bhûbh' elō-hế ע̌ěk-rôn'? lāchēn' ham-mit-tāh' ashĕr-yā-lî'-thā shām' lō-thē-rēd' mim-měn-nāh cî-môth tā-mûth.
B.

| אֶלִִים | בָּ | 2. 2 בּרִ | B'rê-shîth' bā-râ' elō-hîm' êth |
| :---: | :---: | :---: | :---: |
| ? |  | אֵת | hăsh-shā-mă'-yim v'êth hā- |
|  |  | : | $\hat{a}^{\prime}-$ rěts: v'hā-â'rěts hā'- ${ }^{\prime}$ 'tha' |
|  |  | תֶתה) | thō-hû vā-bhô-hû v'khō'-shĕch |
| ! | תֶהוֹם | עַל־ִּנִי | yăl-p'nế th'hôm v'rû'-ăkh 'lō- |
| על | ִִרְ | ¢ֵלהִים | hîm' m'ră-khě'-phĕth yäl-p'nê' |
| אֶלדִים \% |  | ה-זִּים : | hăm-mā-yim: văy-yō'-mĕr ${ }^{\text {elō- }}$ |
| א-1 | ויוּיִי־ |  | hîm y'hî ôr, vă-y'hî-ôr' : văy- |
|  | אֶת | אֶלִּים | yăra ${ }^{\text {elolohîm }}$ ěth-hā-ôr cî-tôbh |
| Tin | ? | וַיִּרֶּל | văy-yăbh-dēl clō-hîm bên hā-ôr |
|  |  | וּבֵין הַחִ | û-bhên hă-khō'-shěch. |

## Exercise 11.

94 a) Write in English letters the following extract, and mark the tone-syllables-



b) Write in Hebrew characters the following ex-tract-

V'hănnākhāsh hāyāh' yārûm mic-cōl khăyyăth hăssāděh ${ }^{\text {asherr }}$ yāsāh Y'hôvāh elōhîm: văyyōměr ěl-hāishshāh ăph cî-āmăr


## Chap. II. § 1. The Definite Article.

The definite article is $\pi$; its vowel is Pathakh 95 $(-, \breve{a})$; and the following consonant receives Dagesh.

But since the gutturals and Resh cannot receive 96 Dagesh, a compensation is usually made for its omission by lengthening the vowel of the article into Kamets $(\tau, \bar{a})$ or Long Segol ( $\because\left[\breve{e}^{\prime}=\right]$ è or $\left.\ddot{a}\right)$.
$\underset{\because}{T}$ is used before $\left\{\begin{array}{l}\text { 1) } K h \bar{a} . \\ \text { 2) } H \bar{a}, y \bar{a}, \text { when not tone-syllables. }\end{array}\right.$
$\underset{\sim}{T}$ is used before $\left\{\begin{array}{l}\text { l) } H \bar{a}, y \bar{a}, \text { when tone-syliables. } \\ \text { 2) Any guttural or Resh, except in the cases } \\ \text { already enumerated. }\end{array}\right.$
Exception]. If, however, the vowel that follows is 97 not r or r:, words beginning with He or Kheth generally take IT for their article : that is, make no compensation for the omitted Dagesh.

Reading Lesson and Vocabulary.

| בָ 2 | 1 | 1 shě-měsh, the sun. | 2 ābh, father. |
| :---: | :---: | :---: | :---: |
| ש゙ׁ 4 | - ${ }^{\text {N }}$ | 3 ēm, mother. | 4 îsh, man (vir) |
| 勺 6 | 5 | 5 rě'-gĕl, foot. | $6 \text { tăl, }$ |
| 8 ברּנִים | 7 אֵשִׁכֹוֹל | 7 ĕsh-côl, bunch.of-g | 8 bā-nîm, rapes. sons. |
| - 10 | 9 | 9 hê-chāl, temple. | 10 עām, people. |
| 12 | 711 | 11 hār, mountain. | 12 hā-rîm, mountains. |
| $14$ | 13 13 | 13 yā-vōn, 14 guilt. | khāg, religious feast. |
| 16 16 | 15 | 15 khô-ăkh, 16 thistle. | khō-thě'-mĕth, signet. |
| 18 רוֹפֵא |  | $17 \underset{\substack{\text { rûm, } \\ \text { height. }}}{ } 18$ | rôphē ${ }^{a}$ : <br> physician. |
| (in pa | 19 צֶלֶם , | 19 עĕ'lĕm; עā lad. | lěm (in pause), |

Exercise 12.
a) Write down the following words, with their meaning, in English letters-


b) Write down in Hebrew letters-

| 1 the mother. | 2 the father. | 3 the dew. |
| :--- | :--- | :--- |
| 4 the foot. | 5 the mountain. | 6 the mountains. |
| 7 the guilt. | 8 the people. | 9 the man. |

Chap. II. § 2. The Perfect and Imperfect of Wal.
100 To enable the pupil to form complete sentences, I shall here give the two principal tenses of the reguar verb in its simplest conjugation; Sal (active). 101 The third singular of the Perfect of Kab is one of the simplest forms of the verb, and is usually considered its root, or stem-form.

Perfect and Imperfect of the verb $b$ קָָּ, kā-tăl, to kill.

§ 2.] The Perfect and Imperfect of Kal.


Observe that in the Perfect the persons are formed 103 by adding certain suffixes, or afirmatives ( $t \hat{i}, t \bar{a}, \& c$.) to the third person or root.
a) These suffixes are fragments of the personal 104 pronouns; $t \hat{\imath}, t \bar{t}, t, n \hat{\imath}$ are added without any change in the vowels of the root ( $k \bar{a} t a ̆ l-t \hat{i},-t \bar{a},-t, n \hat{u})$.
b) Before the suffixes tem' $^{\prime}$, ten' (both accented), the first vowel of the root (Kamets) is changed into Sh'va (k'tăl-těm', -těn'). Before $\bar{a} h, \hat{u}$, the second vowel (Pathakh) is changed into Sh'va, the Kamets being retained.

The Imperfect (or, as many Grammarians call it, 105 the Future) is formed by prefixing certain fragments of the personal pronouns to the radical letters, which are then pointed with $S h^{\prime} v a$, and Kholem, nearly always written defectively ( $k$ ’ $\mathrm{t} \bar{l} l$, קטְ). The prefixes are for the singular (1) $\check{e}-[\stackrel{N}{\mathbf{N}}]$, (2) $\dot{t}^{\prime}-$, (3) $y^{\prime}$-, masc.; $t^{\prime}-$, fem. For the plural, (1) $n^{\prime}$-, (2) $t^{\prime}$-, (3) $y^{\prime}$-, masc.; $t^{\prime}$-, fem. And the second sing. fem., both second persons plural, and the third plural fem. have also a suffix: $\hat{\imath}$ ( $(-)$ for thou, fem.; $\hat{u}(\cdot)$ for ye and they, masc.; näh (Jָ̃) for ye and they, fem. For the forms that have the prefixes $\hat{,}, u$, , קטְטל is is is shortened into

The prefixes of the Imperfect (except ※ֻ) properly 106 take Sh'va; but as two consonants standing together cannot both take vocal $S h ' v a$, the $S h^{\prime} v a$ of the prefix is changed into Khirek. Aleph properly takes Khateph Segol ( $\underset{\sim}{\mathrm{N}})$; this is changed into Segol.

107 The meaning of the tenses will be explained when we consider the verb more regularly. At present the pupil is to observe, that-
a) The Hebrew Perfect denotes a completed action, and is usually translated by our Perfect, or Perfect definite, or Pluperfect: made, did make; have made; had made.
b) The Imperfect denotes an unfinished action, and is usually translated by the Future; sometimes, especially in general assertions, by the Present.

Exercise 13.
108 a) Write down in English letters the two following tenses of each person).

| $\overbrace{}^{\text {Perfect (or Preterite). }}$ |  | Imperfect (or Future *). |  |
| :---: | :---: | :---: | :---: |
| (Sing.) |  | (Sing.) |  |
| פָּקַדִּתִי | I | אֵּקּד | I |
| פּקַT | thou (m.) | תֶּפּקֹד | thou (m.) |
| פָּקַדִּתִּ | thou (f.) | תִּפְּקִדִיִ | thou (f.) |
| פָּקַד | he | ִיפְּקר | he |
| ָּפְּדָּ | she | תִּתְּקד | she |
| (Plural.) |  | (Plural.) |  |
| פָּקַדִנוּ | we | נִפְּקד | we |
|  | ye (m.) | תִּפְּקִדוּדוּ | ye (m.) |
| פְּקַדֶתֶּ | ye (f.) | תּפּקֹדנה | ye (f.) |
| שָּקדִדוּ |  |  | they (m.) |
|  |  | תּתִּקִּדֶנד | they (f.) |

b) Write down in Hebrew and English letters the Perfect and Imperfect of בָּ

* Gesenius, after the old Grammarians, called it the Future. Dr. Lee calls it the Present; Ewald and Rödiger, the Imperfect.


## Vocabulary.

To be angry, קָצָ קָ kā-tsăph'. To keep, to guard, to watch,

To lie down, בַּ A king, מֶּ $\ddagger$, mě-lĕch.
To reign, מַּך, mā-lăch'.
To cease, to abate, thăk'.

To dwell with, ${ }^{2} \underset{\sim}{\tau} \underset{\sim}{\tau}$, shā-chăn'. To mix, to mingle, מָָׁ, māsăch'.
To pour out, to anoint, נָסָך, nā-sach'.

To cut off or down, כּרָּ, cārăth'.

To rage (tumultuously), רָּשׁׂ, rā-găsh'.
Pharaoh, פַּרצּ่, Păr-yōh.
Discretion, counsel (in a bad sense, contrivance), m'zim-māh ( $\alpha \omega \mathrm{d}$, zā-măm, to devise).

Over-thee, ָיָּ, עā-lè-chā.
Strife, contention, $(a v)$, mā-dôn (dûn, to plead).

I, "אֲ: ${ }^{\text {an }}$ nî.
Wisdom, דָּדָ māh (khā-chăm, to be wise).

Cunning, prudence, ערָָ yơr-māh (yā-răm, to be subtle).

Wine,
Upon, לע, עăl.

Twigs, in, zăl-zăl-lîm.




Nations, Gentiles, gôal gôyim.

תּרַּת from the cutting up of the victims offered when a covenant was made.

## Exercise 14.

110 Translate the following sentences-

|  | 1 yik-tsōph Păr-yõh. |
| :---: | :---: |
|  <br>  | 2 m'zim-māh tish-mōr עā-lè chā. 3 shā-chăbh-tā. 4 yiml'chû. $\quad 5$ yish-tôk mä-dôn. |
|  | $6{ }^{a}$ nî khŏch-māh shā-chăn-tî |
| עָרָׁרָה: | yŏr-māh. |
|  | 8 ma-s'chāh yā-yı̆n. 9 lām- |
|  | māh räg'shû gô-yim? |
| : | 10 |
|  | Tsiy-yôn. 11 c'sîl yiph |
| 13 | iv-vě'-lĕth. 12 nich-rōth <br> zăl-zăl-lîm. 13 cā-r'thû |
| ת8: 15 ת\% | ză |
| הַבִּרִית | 15 tish-mōr hab-b'rîth. |

b) 1. I have mixed the wine. 2. We have made the covenant. 3. Ye (m.) have anointed the king. 4. I shall rage. 5. We raged. 6. We shall rage. 7. Why do ye (f.) rage ? 8. I shall keep the covenant.

Chap. III. § 1. Gender of Substantives. Adjectives.
111 The Hebrew, like all other Semitic languages, has only two genders, the masculine and the feminine.
112 The masculine has no peculiar termination. The feminine terminations are-
a) $\Pi_{\bar{\tau}}$ (the most common).
b) $\Omega_{\bar{\vartheta}}$ (unaccented); after a guttural $\Omega_{=}$.
(Rarer forms; for reference.)
c) $\Omega$,
d) ת- often in proper names of the Phœenicians and adjoining tribes.
e) $\Omega_{\top}$ (almost exclusively poetical).
f) ${\underset{T}{T}}^{\mathbf{N}}$ (Aramæan for ${\underset{T}{T}}_{-}$: chiefly in later writers).
g) $\pi_{-}$- (weakened from ${\underset{T}{-}}^{-}$):-very rare.
h) ${\underset{T}{T}}_{>}^{( }$(unaccented).
i) $\boldsymbol{\lambda}_{\mathrm{T}_{\mathrm{T}}}$ (in poetry).

The names of countries and towns are also usually 114 feminine, and the names of those members that are in pairs (as the hands, eyes, ears, \&c.).

Proper names are not distinguished by any peculiar 115 endings to mark the sex. Some feminines are formed from the corresponding masculines by appending a feminine termination; but in the case of animals, the two sexes often have a peculiar name (as bull, cow in English); and many names of animals denote both sexes, as $\boldsymbol{1}$ camel, \&c. Even some names of animals with feminine terminations denote the male as well as the female: e. g. ${ }^{\text {וֹנָ }}$ (yônāh), dove.

The adjective, when used attributively, follows its 116 substantive. If the substantive has the article, so has the attributive adjective. An adjective without the article following a substantive with one, is the predicate, the copula (is, was, \&c.) being omitted.

So in Greek-
$\dot{\eta}$ yvvì $\dot{\eta} \kappa \alpha \lambda \dot{\eta}$, the beautiful woman.
$\dot{\eta} \gamma v \nu \dot{\eta} \kappa \alpha \lambda \dot{\eta}$, the woman is beautiful.
Feminine nouns, both such substantives as have 118 corresponding feminine forms, and adjectives, are usually formed by adding $\pi_{\bar{\tau}}$, sometimes $\Omega_{-}, \vec{\nabla}$, to the masculine.
a) Masculines in $\Pi_{-}$form their feminine by chang- 119
 E 2
(119) b) Those that end in Kheth or Ayin take the fem. in $\Omega_{-} \geq$(instead of $\Omega_{-} \frac{2}{\eta}$ ).
120 The changes made in the vocalisation by appending the terminations cannot be explained at present: only observe-

1) $\bar{a}$ in the penult is changed into $S h^{\prime} v a$ when $\boldsymbol{\pi}_{\bar{\tau}}$ is added:

2) The fem. from a noun with the vowels $\breve{e}^{\prime}-\mathrm{e}$, takes $\mathfrak{a}-\bar{a}$, טַלְלְכָּה (mé-lěch, măl-cāh): the reason is, that the


Vocabulary.

Small, קָָָָ, kā-tān'. קְטָּנְּ, $\mathrm{k}^{\prime} t a ̆ n$-nãh ( $f$ ).
To rule,
A youth, lad,
Good, בiv, tôbh.
Father, אָ, ābh.
Man, אִישׁ, îsh.
Brother, MN, ākh.
Strong, רוֹבּ $\mathfrak{l i}$, gib-bôr.
Sharp, חַ, khăd. khăd-dāh ( $f$.).
Diligent, חָרָּ, khâ-rûts.

Sincere, honest, $\underset{\substack{\text { תָ } \\ \hline}}{(\nu) \text {, tām. }}$ A (bright) spot on the skin, ת בַּרּ, bă-hě'-rěth.
l'bā-nāh (f.). '
Boy, 77:, yě.led;
Girl, ילִרְי, yăl-dāh (yā-lăd, to beget).

Horse, סוּס, sûs;
Mare, סוּסָּ,

To cut, 7ị̇, gā-zăr.
To grow, לָּרָ, gā-dăl.
Scholar, תַּלִִיד ( $\alpha$ ), tăl-mîd. תּת ְִִידָה, tăl-mî-dāh (f.).


* Properly sharpened, fr. ${ }_{T}$.
(Eng.) The boy is good.
(Heb.) $\left\{\begin{array}{l}(1) \text { The boy he good. } \\ (2) \\ \text { The boy good. }\end{array}\right.$
He הוּא, hû ${ }^{\text {a }}$. She דיא, hîa.

Exercise 15.
a)




10 שִַַּּיּ חַד יִּנְׂר : 11 יַלְדָּה

:
13

2 hăn-nă'-yăr hûa tôbh.
3 hā-ābh hûa zākēn. 4 hā-ākh hûa gǐb-bôr. 5 hā-îsh tām. 6 hăb-bă-hĕ'-rěth l'bā-nāh. 7 yě'lĕd kā-tān. 8 hăy-yě'lěd hăk-kā-tān. 9 hăy-yě'-lĕd kā-tān. $\quad 10$ săc-cîn khăd yı̆g-zōr. 11 yăl-dāh k'tăn-nāh ť̆g-dăl. 12 tăl-mî-dāh khårûtsāh tìl-măd. 13 mă-ªchě'lĕth khăd-dāh tǐsh-khăt.
b) 1. The little girl will mix wine. 2. The red wine. 3. The wine is red. 4. The knife is sharp. 5. They grew. 6. Ye ( $p l$.) will grow. 7. The diligent scholar. 8. The scholar is diligent.

## Chap. III. § 2. Formation of the Plural.

A. Masculine nouns form their plural by adding 124 ( $1 m^{\prime}$ ) to the singular $\dagger$.
a) Nouns in $\Pi_{-}$(ěh) throw away this termination before the ים- is appended.

* The Imperfect of an intransitive verb has usually Pathakh for its second vowel, instead of Kholem, in its dissyllabic forms.
$\dagger$ The plural termination is sometimes written defectively, as in Gen i. 21 : תूנִּינם (tăn-nî-nim).

125 B. Feminine nouns form their plural by adding תi (oth) to the singular.
a) If the singular ends in $\breve{a} t h, ~ e ̆ t h, ~ a ̈ h ~(~ J=, ~$ $\left.\Omega_{-}, \Pi_{\bar{\tau}}\right)$, these terminations are changed into תi (ôth).
b) If the singular ends in ith ( $\left.\Omega^{9}-\right)$, the plural ends in iy-yôth (ת) - -
c) If the singular ends in 1 th ( $\because$ ), the plural


Examples.


127 The addition of the plural terminations causes certain changes of such vowels as are mutable; of which the following principal changes will be sufficient for the pupil at present.
a) $a$ or $e$ of the penult (whether long or short [ $r,-$, "., or $\because]$ ) is usually changed into simple $S h^{\prime} v a$, or, after a guttural, into Khateph Pathakh (-:), when the word becomes a trisyllable.
This arises from the transfer of the accent to the final syllable, which causes the antepenult to be pronounced short.
b) $\breve{a}$ or $\breve{e}(-$ or $:)$ in the final syllable of a word is (127) changed into $\bar{a}(\tau)$.

Hence (by $a, b$ ) we have $\begin{cases}\text { kātāl, } & \text { k'tālîm. } \\ \text { kétél, } & \text { k'tālim. }\end{cases}$
(Nouns of these forms are of very frequent occurrence. Observe that their plurals are alike.)
c) So nouns ending in - , from verbs Lamed $H e$, change Khirek into Kamets, and end in $\bar{a}$-yim ( $p \quad t \hat{\imath}, p^{\prime} t \bar{a}-y \hat{i} m$ ).
d) Feminines with $e$ short ( $\because$ ) in the penult, change it into $\bar{a}(r)$ in the plural.
(In other respects the feminine undergoes little change in the formation of the plural, because the necessary vowel changes have already been made on appending the feminine termination.)
e) Nouns in $\bar{a}^{\prime}$-véth, $\breve{a}^{\prime}-y i t h\left(\underset{\sim}{-}, \Omega_{-}^{\prime}=\right)$, contract these syllables into (תוֹ, $\Omega^{-}-$) ôth, êth, before appending the plural termination $\hat{i} m$.
f) Nouns defective from verbs with double Ayin, dagesh the final consonant before $\hat{i} \mathrm{~m}$ is added, and shorten the preceding vowel; changing $\bar{u}$, $\bar{e}, \bar{o}$ into $\breve{a}, \breve{e}, \breve{u}$ respectively.
 quiescent, are amongst those that are immutable, and therefore remain in the plural: e. g. $\hat{a}, \vec{e}, \hat{\imath}, \hat{o}, \vec{u}$


Examples.
Masculine.

| Singular. 7 | Plural. דירֶים | Meaning. $\dot{\text { word }}$ | Singular. <br> dā-bhār | Plural. 128 <br> d’bhārîm |
| :---: | :---: | :---: | :---: | :---: |
|  |  | wise | khā-chām |  |
| \% | שׁכנים | neighbour | shā-chēn | sh'chē-nîm |
| עָּ | עֵַ | shuggar | yā-tsēl | yatsē-lîm |
| ציֶנִ | עַנִבים. | a cluster of | עē-nābh | yanā-bhîm |


| Singular. | Plural． מִלָכִים |
| :---: | :---: |
| ַנְ | ִִעִרִים |
| בַּית |  |
| ת | ֵיֵתים |
| 位的＊（av） | מִלוֹנִים |
|  | 相 |
|  | שִׁנַּם |
| \％（d） | ִִִים |
| （h） |  |
| טִּשְנֶּ |  |


| Meaning． |
| :---: |
| king |
| lad |
| house |
| olive |
| inn |
| shield |
| tooth |
| goat |
| a kid |
| double， |
| second |


| Singular． | Plural． |
| :---: | :---: |
| mĕ＇－lĕch | m＇lā－chîm |
| nă＇－yăr | n＇yā－rîm |
| bă－yı̆th | bā－tîm |
| ză＇－yĭth | zê－thîm |
| mā－lôn | m＇lô－nîm |
| mā－gēn | mā－gin－ |
| nhēn | nhin－nă＇－yim |
| yēz | עiz－zîm |
| g＇dî | g＇dā－yîm |
| mish－něh | mish－nîm |
|  |  |

## Feminine．

| （ $\omega$（ צִּ | צִדָּדוֹת | justice | ts＇dā－khāh | $\left\lvert\, \begin{gathered}\text { ts＇dā－kôth } \\ \text {（righteous ucts）}\end{gathered}\right.$ |
| :---: | :---: | :---: | :---: | :---: |
|  | שֶׁפָּוֹת | handmaid | shĭph－khāh | sh＇phā－khôth |
|  |  | counsel | yē－tsāh | עe－tsôth |
|  | עַטָּרוֹת | crown | $y^{\text {a }}$－tě＇－rĕth | עa ${ }^{\text {a }}$ tā－rôth |
| （ $\omega$ ） | כִּתִּתוֹת | coat | c＇thô＇－něth | cŭt－tǒ－nôth |
| \|דשׁׂאִרִית |  |  | sh＇ê－rîth］ | sh＇ē－řy－yôth |

129 a）Some masculine substantives have a plural of the feminine form，in ôth；and（b），vice versâ，some feminines a plural of the masculine form，in $\hat{\imath} \mathrm{m}$ ．In both cases，however，the gender of the singular is usually retained in the plural．Such，for instance，are－
＊ללִ，lûn，to lodge．
$\ddagger$ ！

＊＊Obs． $\bar{a}$ in antepenult．
＋$\prod_{-\frac{1}{\tau},}$ ，gā－năn，to cover．


| § 2.] | Formation of the Plural. |  |  | 45 |
| :---: | :---: | :---: | :---: | :---: |
| a) | אָ | father |  | $\overline{\mathrm{a}}$-bhôth |
| ¢ |  | name | shēm | shē-môth |
| קוֹל | קוֹלוֹת | voice | kôl | kô-lôth |
| b) מִּלִּ | ְִִּיִים | word | mil-lāh | mil-lîm |
| יוֹנָה | יוֹנִים | dove | yô-nāh | yô-nîm |

Some nouns have both a masculine and feminine 131 termination in the plural, as-

## 

In adjectives and participles the plural endings $\hat{i} m$ and $\boldsymbol{\sigma} t h$ are 132 confined to the masculine and feminine genders respectively. טוֹבִים tô-bhîm (boni), good (masc.): tô-bhôth (bonæ), good (fem.).

So in substantives from the same stem, when the terminations 133
 daughters.

Exercise 16.
Write down in Hebrew and English letters, the plural (with and without the definite article) of the following nouns-

| A way, | 7\% 7 T | dě'rěch. | A fool, | כִּ | $c^{\text {'-sîl. }}$ |
| :---: | :---: | :---: | :---: | :---: | :---: |
| A child, | ליד | yě-lěd. | A tongue, |  | lā-shôn. |
| A lie, | 3 | cā-zābh. | A garment, | שִׁמִלָה | sim-lăh. |
| A fool, | נָ | nā-bhăl: | A lamb, | כּבֶׁ | cě'-bhĕs. |
| A vineyard, | כֹּרֶ | cě'-rěm. | People, nation, | עַ(d) | yăm. |
| A part, | חהֶק | kh |  |  |  |
| A proverb, | טָּ | mā-shäl. |  | 0 (d) |  |
| $\left.\begin{array}{c} \text { A cluster } \\ \text { of grapes }, \end{array}\right\}$ | עֵנָ | yē-nābh. | before door, | OV (d) |  |
| A hypocrite, | דָנֵך | khā-nēph. | A bear, | - $\square_{\text {( }}$ (d) | dōb |
| $\left.\begin{array}{c} \text { Strong } \\ \text { drink, } \end{array}\right\}$ | שֵּכָר | shê-chār. | $\begin{gathered} \begin{array}{c} \text { A nest, } \\ \text { a cell, } \end{array} \end{gathered}$ | \} $\mathrm{P}_{\text {( }}(\mathrm{d})$ | kē |

Chap. III. § 3. Participles of Gal with their feminine and plural forms.

135 The verb in Kal has two participles: one active, in $\bar{o}-\bar{e}$; another passive, in $\bar{a}-\hat{u}$ : as $k \bar{o}-t \bar{e} l, k \bar{a}-t \hat{u} l$.
136 Their forms for gender and number are (to take the participles of $k \bar{a}-t a ̆ l$ as examples) -

Active.

Plur. קֹטְלוֹת קֹטְלִים ko
Passive.


137 The participle is often used as a predicate to express (usually) the Present tense.
138 A participle, alone or with the definite article, is equivalent to he who - with the verb (like $\dot{\delta} \beta$ oudó$\mu \varepsilon \nu{ }^{\prime}=$ lee who wishes, in Greek) ; but it may denote any tense: (נפֵל nō-phēl = he that falls, or he that has fallen, or he that will fall), though it has most frequently the meaning of the Present.

Vocabulary.
 mash.

River,
To rule,
Wives, נָשִׁׁׁם (f. with m. term.).

A judge, שׁׂפּט, shô-phēt.
Light, luminary, מָאֹר, mâ-ôr, pl. מְאֹרֹת, m’ō-rōth.
To surround, סָבַ (d), sābhăbh.

Garden, fall (d), găn.


Exercise 16.


3 הַמַּלְפָּה תִמְלֶּה: 4 בַמּשֵּל
 6

 תַגָּדל: 10 הַמְּאֹרֹרוֹת הַגְּדִלִים: 11


 : תing

1 hăm-mĕ'lěch yĭm-lōch. 140
2 hăm-m'lā-chîm. 3 hăm-măl-cāh thĭm-lōch. 4 hăm-mō-shēl yı̆m-shōl. 5 hăm-mō-shě-lĕth tĭm-shōl. 6 hăm-mô-sh'lîm yĭm-sh'lû. 7 hăsh-shō-ph'tîm yish-ph'tû. 8 hăl-lā-bhîa y̆̆t-rōph. 9 hăm-miā-ôr' hăg-gā-dōl'. 10 hăm-m'ō-rôth' hăg-g'dō-lìm. 11 hăm-mā-ôr' kā-tōn'. 12 hăn-nā-hār' hăs$s o \overline{-}$ bhēbh hăg-gān'. $13 y^{\prime}$ lādîm k'tăn-nîm y̌̆g-d'lû.
14 tăl-mî-dîm $\quad h^{\text {a }}$-rûts-tsîm yǐl-m'dû. 15 săc-cî-nîm khăddîm yı̆g-z'rû. 16 nā-shîm tăm-môth.
a) 1. Write down the plural of -

|  <br> IT nā-hār, river; pl. both $\hat{i} m$ and oth. |
| :---: |
|  |  |

שֶֶֶּ shě'-kěl, shekel.
位 găn (d), a garden.
b) Translate into Hebrew (using both Hebrew and English letters) -

1. The sharp knives will cut. 2. The gardens are small. 3. The small gardens. 4. The shields are large. 4. The knife is sharp. 5. The knives are sharp. 6. The rulers.
c) Write down the Perfect, Imperfect, and the two participles with fem.s. and plur. m. and $f$. of shāthăl, to plant.

The th $(\Omega)$ will become $t(\Omega)$ when a consonant imme- 142 diately precedes it.
d) 1. The great rivers. 2. The rivers are great ( ${ }^{\circ}$ ones). 3. The clusters are small. 4. The great cluster. 5. The dogs. 6. The
(142) little lambs. 7. Gardens. 8. The gardens are large. 9. The rivers which surround the gardens.

## Chap. III. § 4. The Dual number.

143 number is confined) denotes two of the things in question. It is formed from the singular by adding áyim; but'the final $\pi$ of a feminine noun is changed into $\Omega$ before the termination is added. The $\Omega$ of the termination $\Omega_{-}$remains.
144
The Dual number is nearly confined to natural or artificial objects that exist in pairs; or either are, or are conceived to be, double: e. g. the two legs, hands, ears, eyes of the human body : a pair of scales, shoes, \&c.; (the space of) two years (= biennium). It is also found in the numerals $2,12,200$, \&c.
145 Substantives in $\succcurlyeq \frac{\geq}{\eta}$ (i. e. segolate substantives) now and then take the same vowels in the root as the plural does; that is, $S h \cdot v a$ and Kamets $\left(\bar{r}-\frac{)}{-}\right.$, but usually contract the two syllables with Segol into one with Pathakh.

Vocabulary.

| 146 Sing. | Dual. <br> יָּיָּ יוֵַֹיִים | Sing. <br> yād <br> yôm |  | Meaning. hand: two hands. day; two successice days (= biduum). |
| :---: | :---: | :---: | :---: | :---: |
| שָּ | שׁׁכָּתִים | sà-phāh | s'phā-thă'-yim | lip; two lips. |
| נִ |  | n'khō'-shěth | n'khŭshtă'-yim | fetter; two fetters. |
| ¢\% |  | [ kě'-rěn |  |  |
|  |  |  | k'rā-nă'yim | horn; two |
|  |  | rě's | -lă | foot; two fe |
| נַַַּל | - | nă-yăl | nă-ע2lă'-yim | ir of shoe |


| א | אָּנִיַּ | o-zĕn |  | (the two) ears. |
| :---: | :---: | :---: | :---: | :---: |
| מֹאוֹנ | מֹאֹנִים | mō-zĕn | mōz-nă'yim | pair of scales. |
| Y | עיֵינִים | บă-yı̆n | yê-nă'yim | eye; (the two) eyes. |
|  | בִּרִכַּיִם | bě'-ř̌ch | birr-că'-yim | knee; (two) knees. |
| ${ }^{*}$ | אַַּּיִ | ăph | ăp-pă'-yim | nose; nostrils. |
| Tק |  | mĕl-kākh | mĕl-kā-khă'-yim shā-mă'-yim | tongs; snuffers. heavens. |


 straight), yā-shār.
Pan; spoon, ワĐ $f$. (d), căph.
Evil; bad, ער, with distinctive
 rā-yāh.

Breeches, פִבְּנְם (a), mǐch-nās. 147
Black, $\underset{T}{\text { שׁׂ }}$, shā-khōr.
To be in pain,
Pained; in pain, $\boldsymbol{Z}$, cô-ēbh (partcp. Kal).

Exercise 17.

| a) 1 | 1 hăyyād rāphāh. 2 hārě'- 148 |
| :---: | :---: |
|  | gěl y'shārāh. 3 hăshshēn |
| - | côé'bhĕth. 4 hăccăph k'tăn- |
|  | nāh. 5 hāăph g'dōlāh. |
|  | 6 hăyyādă'yim rāphôth. |
|  | 7 hārăglă'yim y'shārôth. |
| כּוֹאַב- | 8 hăshshĭnnắyim côabhôth. <br> 9 hăccăppăyim k'tănnôth. |
| 10 | 10 hāyênă'yim rāyôth. |
| 1/ | 11 hāăppă'yim g'dōlôth. |
|  | g'dōlôth. 14 hăshshāmă'yim |
|  | m'săpp'rim. |

b) 1. The knees. 2. The evil eyes. 3. The evil eye. 4. The eyes are evil. 5. Black breeches. 6. Weak hands.

* For אֶנֶ fr.


## Chap. III. § 5. The Construct State (Status constructus).

When one substantive modifies another without being in apposition to it, it is placed in the relation of a genitive case. In Hebrew, the genitive case of a substantive is like the nominative, but the substantive it modifies (the governing substantive, as we should call it in most other languages) undergoes some change of its mutable vowels.
150 The governing substantive is said to be in construction, or in the construct state.

The general rules for the change of vocalization produced by the construct state are these:-

## A. In the singular.

a) Kamets $(\bar{a})$ in the penultima is changed into Sh'va; in the ultima, mostly into Pathakh.
b) Tse $\bar{v} \cdot \bar{e}(\bar{e})$ in the penultima is mostly changed into Sh'va when the ultima has Kamets $(\bar{a})$. In the ultima it is generally changed into Pathakh, but usually retained after $\underset{\uparrow}{ }$, and in monosyllables.
c) The feminine termination $\boldsymbol{\Pi}_{\bar{T}}(\bar{a} h)$ is changed into $\Omega_{=}(\breve{a} t h)$ : the other feminine terminations

B. In the plural and dual.

153 There is often a further vowel-change in the construct state of the plural, and a contraction of a semi-syllable (with Sh'va) with the following syllable.
154 Two very common forms of verbal derivatives require particular attention : those in $\overline{\tau T}$ (d $\bar{a}-b h a ̄ r)$, and (segolates) in $\underset{\because}{\approx}$ (mé'lĕch). Their changes are given in the following Table:-

| Singular. |  | Plural. |  |
| :---: | :---: | :---: | :---: |
| Absolute. | Construct. | Absolute. | Construct. |
| Tּדָ | דִדירִ | דִדבָרִים | דִדִרִיר |
| dābhār | d'bhăr | d'bhārîm | dĭbhrê |
| מֶלד | \% | טְּלִכִים | טַלִֵי |
| mělëch | mělěěch | mª̆chîm | mălchê |

Dissyllable feminines in $\boldsymbol{\pi}_{\bar{\tau}}$ which have a mutable 155 Kamets or Tsere in the penult, change that vowel into Sh'va by the general rule (153), and take the termination $\check{u} t h\left(\Omega_{-}\right)$. In trisyllables of this kind with initial $S h^{\prime} v a$, there is a contraction of $\leq \bar{a}$ into one syllable in $\breve{\imath}$; as $t s^{\prime} d \bar{a}-k \bar{a} h$, construct $t s \stackrel{\rightharpoonup}{l} d-k a ̆ t h: ~ p l . ~$ $t s^{\prime} d \bar{a}-k o ̂ t h$, construct tsĭd-kôth *.

The complement $\dagger$ of an adjective or participle also 156 causes the governing adjective or participle to assume the construct state. Thus, in such combinations as would express in Hebrew, 'the pure in heart,' 'void of understanding,' ' fearing the Lord.'

| (ay) | מ | mûsăr hăscēl |  |
| :---: | :---: | :---: | :---: |
| -räh | תּוֹרַת | $\begin{gathered} \begin{array}{c} \text { tôrăth } \\ \text { vahh } \end{array} \\ \hline \end{gathered}$ | the law of Jehovah. |
| hăr | דִדבִרי חִכָּ | $\begin{aligned} & \text { dibhhê } \mathrm{kh}^{\mathrm{a}} \text { chāmîm } \end{aligned}$ | words of wise men. |
| -lĕg |  | pălgê mă yim | brooks of water |
|  | בּרַרְכֵּד |  | $\left(\begin{array}{l} (\text { the }) \text { way })_{\text {of }} \\ \text { ways } \\ \text { d de } \end{array}\right.$ |
| ¢ֵ |  | $\nu \overline{e d ~ c m e t ~}$ | a witness oft |

* Compare this with $\pi i \pi \tau \omega$, $\gamma^{\prime} \gamma \nu o \mu a t$, which arise from $\pi \varepsilon$ $\pi^{\prime} \varepsilon-\tau \omega, \gamma \varepsilon-\gamma^{\varepsilon}-\nu 0 \mu \alpha \iota$.
+i.e. a substantive that is connected with it objectively, to complete its notion.
$\ddagger$ פֵַים. only in plural from obsol. In constr.


A dependent genitive may have another genitive dependent
 of the covenant of the Lord.

158 As a general rule the article does not stand before a substantive that has a dependent genitive, since that genitive sufficiently defines the word.

Vocabulary.

Flute, organ, עוָּּ, עûgābh. Jubal, צָּר, Yûbhāl.
Wilderness, פְדִדּרָ (a), mĭdbār.
Judah, ידוּדָה: Y'hûdāh,
Hair, $\underset{\uparrow}{7}$ ע゙
Esau, עָָּׁy, עēsāv.
Palace, temple, דיכיכל, hêchāl.
 dāsh.
Brother, $\boldsymbol{\Pi N}_{\mathrm{T}}$, ākh.
Side, $7 . .7$, , yārēch (lit. thigh). Altar,
 cāthēph.
 A dish, קערָרָ: ( $\omega$ ), k'עārāh.
Silver, פֶךֶ, cĕ'sĕph.
 Machpelah, מַּפְּלָּ, Măchpēlāh.

Fear, กา Tiม2 (a $\omega$ ), m'gôrāh.

Jeremiah, ירְפְיָהּ, Yִּ, Yĭm'yāhû.

The elders, זקנים: זִים: z'kēnîm.
City, עיר, עîr.

Court, $\underset{\substack{\text { T, } \\ \text {, } \\ \text {, khātsēr. } \\ \hline}}{ }$

+ Iñ $_{\text {, }}$ nābhăl, to fall off.

Exercise 18.

|  | n'hăr yēděn. 2 d'bhăr 160 |
| :---: | :---: |
| 3 פטוּסַר יָּרוֹה: | Y'bōvāh. 3 mâsăr $\mathrm{Y}^{\prime}$ hō |
| יוּבָל : | 4 עâgăbh Yûbhāl. 5 mǐd- |
| $6{ }^{\text {¢ }}$ | băr Y'hûdāh. 6 l'bhābh îsh. 7 s'yăr עēsāv. 8 hêchăl |
|  | hămmikkdāsh. 9 ēshěth |
| הֶNד: | hēăkh. 10 yěrě̆ch hămmĭz- |
| 1111 | beăkh. 11 khŏchmăth ādām. |
|  | 12 bircăth Y'hōvāh. 13 kă- |
| 1414 | yarăth cěs sesph. 14 m'yārăth |
| 1515 | hămmăchpēlāh. 15 nĭbhlà îsh. 16 tsĭdkăth ādām. |
|  | 17 dǐbhrê Yı̂rm’yāhû. |
|  | 18 năhrâ עeẻděn. 19 mû- |
|  | särê heãbhôth. 20 zilknê hāyîr. |
| 21 | 21 sh'chēnê hăbbāyith *. |
|  | 22 |

b) 1. Rivers. 2. Rivers of the earth. 3. Words. 4. The words of the king. 5. The law of Jehovah. 6. The knees of a man. 7. The eyes of Esau.

Chap. IV. § 1. Suffixes denoting Possession.
The Hebrew language possesses a very peculiar 161 way of denoting the possessive pronoun, which is this :-
a) Short suffixes (which are abridged forms of the personal pronouns) are attached to nouns in their construct state, with which they cohere so firmly, that the noun with its suffix forms a single word.
b) From the frequent occurrence of these forms, and the changes of vocalization which they sometimes occasion, they may be considered as belonging to the declension of Hebrew nouns.

[^2]162 The possessive suffixes in their most usual form are :-
I. For Singular Nouns.

II. For Plural Nouns.


163 The suffixes are divided into grave (or accented) suffixes (chem', chen', hem', hen') ; and light (or unaccented) suffixes.

Masculine Noun. Singular.
סטר sûs, a horse.
סוּסֵ sû-sî, my horse.
סוּסִך sû-s'chā, thy horse.
סוּסֵך sû-sēch,
thy (f.) horse.
סנּסט sû-sô, his horse.
סוּסָּ סû-sāhh, her horse.

סוּסָכם sû-s'chěm', your horse.
סוּסְכֶּ sû-s'chĕn', your (f.) horse.
סרוֹם sû-sām, their horse.

סוּסָן sû-sān, their (f.) horse.

Feminine Noun.
Singular.
סוּסָה sû-sāh, a mare.
סוּסָּת סוּסת $s$-û-sā'-th'chā, thy mare.
Db Din sû-sā-thēch, thy (f.) mare.
סוּסָתר sû-sã-thô, his mare. סוּסָת סû-sā-thāhh, her
$T T$
 our mare.
סוּסתכם sû-săth-chěm', your mare.
סוּסַתְּ $\begin{array}{r}\text { sû-săth-clĕn', } \\ \text { your (f.) mare. }\end{array}$
סוּסתף sû-sā-thām, their mare.
סוּסָT sû-sā-thān, their (f.) mare.

Plural.
סוּסִים sû-sîm, horses.
סוּסֵי sû-săi, my horses.
סוּסֶּ sû-sè̀-chā,
thy horses.
סרוּסֵ sû-să'yĭch, thy (f.) horses.
סוּסָיו sû-sāv, his horses.

her horses.
סוּסֵינו sû-sê'-nû, our horses.

סוּיֵיכֶם sû-sê-chĕm', your horses.
סוּסֵיכֶּ sû-sê-chĕn', your (f.) horses.
סוּסידֶם sû-sê-hěm', their horses.

סוּסידּ sû-sê-hĕn', their (f.) horses.

Plural.
סוּסוֹת sû-sôth, mares.
סוּסוֹתוֹת sû-sô-thăi, my mares.
סוּסוֹתֶּ sû-sô-thè-chā, thy mares.
 thy (f.) mares.
סוּסוֹת his mares.
 her mares.
סוּסוֹתֶּנר sû-sô-thê'-nû, our mares.

סוּסוֹתִיכֶם sû-sô-thê-chěm', your mares.
סוּסוֹתתּיכן sû-sô-thê-chěn', your (f.) mares.
 their mares.
סוּסוֹתתיהּ sû-sô-thê-hĕn', their (f.) mares.

The changes in the form of the plural suffixes arise from the 166 blending of $-\ldots(\hat{e})$, the termination of the construct state, with the proper suffixes.
a) Nouns in ěh ( $\Pi_{-}$) throw away $e h$, and for $\hat{0}, 167$

b) Nouns in $\hat{\imath}$ with Yod quiescent ( - ), from verbs in ah (Lamed He), sound the Yod before a suffix
 pir-yô, his fruit.
c) The plural termination ôth (i) takes $\hat{e}$ ( $-\stackrel{\square}{-1}$ ) after it to support its suffixes.
(Additional Remarks on the Suffixes [G.]*).
I. pers. $\vec{a}^{\vec{n}} \hat{u}_{-}^{-}\left({ }_{\mathrm{I}}^{\mathrm{T}}\right.$ ) is sometimes found (for $\bar{e}-n \hat{u}$ ) in pause.
II. pers. ${ }^{2}$ chäh is found, rarely, and chiefly with short words, for 'chā ( ${\underset{\tau}{-}}_{-}^{-}$for $\tau_{-}^{-}$).
(fem. sing.) $\bar{a} c h$ sometimes, but only in pause, for $\bar{e} c h$ ( $\bar{T}_{\bar{\top}}$ for $7_{-1}$ ).
ē-chēh for ēch (Nah. 2, 14), (כ-_ for T-).
$\bar{e}^{\prime}$-ch $\begin{aligned} & \\ & \text { is found now and then, but only in later }\end{aligned}$ writers (e. g. Ps. cxxxvii. 6), (כִ.... for $\mathrm{F}_{-1}$ ).
III. pers. 1) sing. m. h̄̄ (sometimes), $\bar{e}-h \hat{u}$ (rarely), for ô (i, , $\boldsymbol{\pi}_{\text {1. }}$ for i ).
2) fem. sing. $\boldsymbol{\pi}_{\bar{\tau}}$ for $\bar{T}_{\bar{\tau}}$ (sometimes) : i. e. $h$ loses its guttural pronunciation $\dagger$.
3) plur. ähăm $\ddagger$ for $\bar{a} m$ ( $\underline{-N}_{\overline{-}}$ for $\square_{-}$).
$\bar{a}^{\prime}$-mo, only in poetry, for $\bar{a} m \S$ (in $D_{\bar{\tau}}$ for $\square_{\bar{\tau}}$ ).
fem.) 'hen' but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28 , l'bhăd-d'h'ën'

ă'hnāh antique (הָהָה
$\bar{a}^{\prime}-h^{\prime} n \bar{a} h, \breve{e}$ ena $h$, both a few times for $\bar{a} n$ (

* These are only placed here for future reference.
+ In later writers even written $\aleph_{\top}$.

§ Occasionally in very small words (as prepositions) for o



The vowel changes, produced by the alteration of 170 accent which the appended suffix occasions, will be fully given in the Paradigms of the declensions: we will at present only consider two important classes:

(It will be sufficient to give one example of a grave and one 171 of a light suffix.)
171)

|  | Absolute. | Construct. | Light suffix. | Grave suffix. |
| :---: | :---: | :---: | :---: | :---: |
| a) Sing. | Tּ | T | דִדרִי | ִּדַרַּ |
| Plur. | 阯 |  |  |  |
| b) Sing. |  | מֶלך | ַַלִִִי | - |
| Plur. | מִלְיִים | ַּלִיִי |  |  |
| a) Sing. | dà ${ }^{\text {² }}$ | d'bhăr | d'bhār | d'bhărchĕm ${ }^{\prime}$ |
| Plur. | d’bhārîm | dǐbhrê | d'bhārai | dĭbhrêchěm' |
| b) Sing. | mělĕch * | mělĕch | mălc | mălc'chěm' |
| Plur. | m'lāchîm | mălchê | m'lāchai | mălcêchěm' |

Vocabulary.

172 Way, 7רֶ?
Pleasantness, yy, nōyăm.
Thou, $\boldsymbol{\sim} \boldsymbol{T} \times$, ăttāh.
Glory, פּבֹֹ, cābhôd.
Back, (ע), găbh (~ Lat. gibbus?).
$\left.\begin{array}{l}\text { Palace, } \\ \text { Temple, }\end{array}\right\}$, הי.., hêchāl.

Each (one), $\} \quad$ man).
A sack, אַ, ămtă'khăth.
Commandment, מִצְוָה (a), mitsvāh.
Statute, חֲּקָּ
Law, तרָּ (a), tôrāh.

Upon, לy, עăl.
To keep,
A rite, פִּשְָׂגָר (a), mǐshmār.


Mountain, 7Ț, hār.
$\left.\begin{array}{l}\text { Silver, } \\ \text { Money, }\end{array}\right\}$ Əֶ, cěsĕph.
Tongue, לִשׂׂ, lāshôn.
Dog, פֶּלֶּ, cělěbh.
Weight, פִּשְׁקל: (a), mĭshkāl.
Song, שִׁיר, shîr.
To put on (a dress) or be clothed with, ל্T M, läbhăsh (fut. yǐlhăsh).
Priest,
Testimony, yָּ̌, עēdāh.

* The e" $(\stackrel{\rightharpoonup}{\vartheta})$ to be pronounced with the obtuse $a$ sound of $\grave{e}$ in mère, or $e$ in there.

Exercise 19.

b) 1. Write down in Roman characters, and give the English of -
11
2. Translate into Hebrew-

1. The mountain of his holiness. 2. Thy ( $m$.) ways have we kept. 3. We will keep the ways of Jehovah. 4. Our sacks. 5. Your (m.) money. 6. Its (m.) weight. 7. Our money. 8. The tongue of thy dogs. 9. Your (m.) songs.

My silver.
His silver.
Their silver.
Your (m.) silver. Thy ( $f$. ) silver. Their ( $m$.) silver. Our silver.

Dogs. The king's
dogs. My dog. My dogs. Their dogs. Your ( $f$.) dogs. His dog. Her dogs.

Proverbs. The proverbs of Solomon $\dagger$.
Her proverb.
His proverb.
My proverb.
My proverbs.
Their proverbs.
Your (f.) proverbs.

* שׂרְׂา, khō-rēsh (partcp. act. of khā-răsh =), one who ploughs, a plougher.
†

Chap. IV. § 2. Prepositions denoting the Relations of Case.

## 174 Dative]

a) The relation of the dative case is expressed by the preposition ? prefixed to a noun, and cohering with it.
b) Sometimes the preposition $\underset{\text { b }}{\text {, ell }}$ (of which ? is an abbreviation), is used: אֶל־ַַבְרָם, (ĕll Abhrām).
175 Accusative] The accusative is either-
a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence;
 Măkkēph): before suffixes also אוֹת, oth.
These prepositions are not used before the acc., unless the noun is defined either (1) by the article, (2) or by being in construct state, or (3) by a suffix, or (4) from being a proper name.
c) The acc. of the place towards which motion is directed, has often its original termination $\pi_{\bar{r}}$ (which sometimes denotes the place where). The preposition ? is also sometimes prefixed to it.
d) The accusative alone sometimes denotes in Hebrew both the place whither, and the place where.
e) The person to whom motion is directed has usually the preposition ( $\check{c} l)$ prefixed, as the place whither sometimes has.
f) Both the time when and the time how long are also denoted by the accusative; which also denotes relations of space (how wide, how deep, \&c.) and other adverbial relations : e. g. such
as are expressed in English by as to; in respect (175) of; according to ; in.

Ablative Relation] 176
a) The ablative relation is generally denoted by pa, from $[0 f=$ some of; ex], which, however, is usually abridged, either into with a compensating Dagesh in the initial consonant of the word; or, if this is incapable of receiving $D a$ gesh (i. e. is a guttural or Resh), into $\quad \underset{\sim}{\text {, }}, m_{\bar{e}}$.

But p̣ may stand before $\Pi$ : as מִחוּט (Gen. xiv. 23).
b) The מן is seldom written at length as a separate word, except before the article.
c) The relations denoted by in, at, with, are also expressed by the prepositional prefix $\underset{\substack{ \\ִ}}{ }$.
Expression of genitive relations by ל]. The relations 177 of belonging to or being possessed by, proceeding from, and the like, are sometimes expressed by the prepositional prefix (of the dative) ?. This occurs particularly

1) after an indefinite governing noun, when its indefiniteness is to be marked;
2) after a noun in the construct state which has already one dependent genitive;
3) when the governing noun has an adjective with it;
4) after specifications of number.

The ? denoting possession is also sometimes pre- 178 ceded by the relative pronoun אֲשֶׁר, which. Thus:
 ejus: sc. erat], (lit. the flock which [was] to her father $\Rightarrow$ ) her father's fock.

With respect to the pointing of $b^{\prime}, l^{\prime}$,
a) Their regular Sh'va is changed into Khirek, when 179 the initial consonant of the vowel to which they are prefixed has Sh'va.
b) Before an initial vowel with a Khateph, they take the vowel with which the Khateph is compounded.
c) Before monosyllables or penacute* dissyllables they (as Vav also does) often take Kamets.
d) Before the article, they usually displace it, and take its pointing.
e) Before אלהדים they take Tsere (the becoming quiescent); and before $\underset{T}{\boldsymbol{T}}$, י', Pathakh; because the Jews did not pronounce this sacred name, but that of instead; to indicate which they gave to its prefixes the Pathakh which the prefix of Adonai would have.
180 Rule $c$ does not always hold good. These prefixes take Kamets (1) before infinitives of the above-mentioned form (except before the genitive); (2) before many pronominal forms, and (3) when the word is so closely connected with what precedes, as to be disconnected from what follows.

|  | Examples. |
| :---: | :---: |
| לדרד | l'dā-vĭd, to David. |
| אֵת הֵNדָּ | èth hā-â-rĕts, the earth. |
|  | ěth=hā-rā-kî'-ăy, the expanse. |
| ¢ֵֵֵּ | nē-tsē ${ }^{a}$ hăs-sā-děh, let us go out into the field. |
|  | bêth $\bar{a}-\mathrm{bhî}-\mathrm{cha}$, in the house of thy father. |
| בֶּ | $\begin{aligned} & \text { bā-bhě'lāh, to Babylon (some- } \\ & \text { times: in Babylon). } \\ & \text { hā-hā-rāh, to the mountain. } \quad \int_{\text {localis }} \end{aligned}$ |
|  | bê-thāh yô-sēph, into Joseph's house (where obs. that it follows a noun in stat. constr.). |
|  | lĭ-sh'ō'lāh, to Sheol. |
| הַּוֹם | hăy-yôm, (the =) this day: to-day. |
| צָרב | עě-rĕbh, at evening. |

* i.e. those that are Milel; i. e. have the accent on the penult.


בֵּוֹ צֵחָד לַאִחִמֶלֶּ

בַּפִּשְָּׁט
לַּ
לָארֶ
דָּרֶ
shē-shěth yā-mîm, (during) six days.
hăc-cis-se $\bar{e}^{a}$, in respect of the throne,
pěh ě-khād, with one mouth.
min hā-â'-rĕts, from the earth.
mǐts-ts'bhâ, out of the host.
mē-khā-zāk, from the powerful.
bēn l'yi-shăi, a son of Jesse's.
khĕl-kăth hăs-sā-děh l'bhō-yăz, a portion of the field of Boaz.
bēn ě-khād lă-akhimě'-lěch, one of the sons of Ahimelech.
bă-khamish-shāh lă-khō-dĕsh, on the fifth of the month.
băm-mĭsh-pāt, in the judgement ( $=$ b'hăm-mĭsh-pāt).
lăm-mĕ-lĕch, to the king. lā-â'-rěts, to the earth. bā-â'-rěts, in the earth.

Vocabulary.

To create, N $\underset{\tau}{\top} \mathfrak{T}$, bārâ*.
Heavens, To love, בị̃, āhăbh.

Dainty meats, | $\mid$, Dainties, $\quad\left\{\begin{array}{l}\text { yām, a, (tā- } \\ \text { yăm, to taste.) }\end{array}\right.$ Stone, "ユֶֶּ, ě’bhěn.

Place,

Master, 7
Lord, $\int \underset{\tau}{\text { Min }(a v), ~ a ̀ d o ̂ n ~} \ddagger$.
To collect, gather, $\mathfrak{ป ป ฺ}^{\top}$, cānăs.
 gāmāl.
No, iN:, ên.
Men (pl.),
There, ロư, $_{\text {TH }}$, shām.


* Verbs that end in $a(\mathbf{N})$ take $\tau$ for their second vowel.
$\uparrow$ A noun of the dual form : no singular in use.
$\pm$ Dûn, to govern: others say, äděn, a base.
 or פּתּתִ, p’thāyîm or p'thā-ìm.

$\left.\begin{array}{l}\text { Grace, } \\ \text { Beauty, }\end{array}\right\} \boldsymbol{\mu}$ (n), khēn.
Head, שׂ่า, rōsh.
Mother, אם, ēm.
Eternity, עלֹלָם, yôlām*.


Mercy, تֶ, khê'sěd.
Part, piece, 곸ㅋ, gĕzĕr (gāzăr, to cut).

To cut, to divide, ר더T, gāzăr.

$\left\{\begin{array}{c}\text { Red Sea, ים־סים, yăm-sûph: } \\ =\text { sea of weed. }\end{array}\right.$
Inheritance, (näkhăl, to acquire, §c.).


Exercise 20.

183 a) 1 הַשָּׁטְיִם $\ddagger$ עֵשָׁוֹ : אתת־הַּטְטַעִּים: לֹקַח מַאַבְנֵי הַפָּקוֹם :

 הַבַּיִת שָׁם : 7 כּוֹנֵּס אֲבָּנִים




1 튼îm bārâ ēth hăshshāmā’yim $(p)$. 2 Yĭtskhāk āhăbh ēth עēsāv. 3 Rǐbhkāh nāth'nāh ěth-hămmătyămmîm. 4 Yăעakōbh lākăkh mēăbhnê hămmākôm. 5 elîyě'zĕr lākăkh mĭgg'măllê adônāv. 6 ēn îsh mēăn'shê hăbbăyǐth shām. 7 cōnēs abhānîm l'kĭbhrô. 8 nāthăn lĭphthâîm עŏrmāh. 9 tôrăth ĭmm'chā lĭvyăth khēn l'rōshèchā ( $p$ ). 10 hôdû layhōvāh,

* L'yô-lām = in sæcula sæculorum (for ever).
+ lohîm takes a singular verb.
 the sentence), the effects of which will be explained in the chapter on the regular verb. It will be indicated by ( $p$ ).
§ Give ye thanks (an Imperative).

cî-tôbh, cî l'Yôlām khăsdô. (183)

lĭgzārîm. 12 nãthăn ărtsām l'năchalāh.
b) The heavens of Jehovah. 2. From the heavens of Jehovah. 3. For thy (m.) dog. 4. For thy dogs. 5. I loved Rebecca. 6. From the place. 7. For the place. 8. For the camels. 9. Stones. 10. The stones. 11. He took stones of the field. 12. He took stones of thy field. 13. He took of the stones of my field.

Chap. IV. § 3. Other prepositional Prefixes. Vav.

1. $C^{\prime}(\underset{)}{(כ)}$ ) is a prepositional prefix meaning like, 184 as, according to $\dagger$.
(The rules for its pointing are the same as for $\underset{\vdots}{\rightrightarrows}, \frac{4}{3}$ 179).
$V^{\prime}(?)$ is and; its usual pointing is $S h^{\prime} v a$.
But $v^{\prime}(a)$ becomes $\hat{u}(7)$ before labials (Beth, Pe, 186 Vav, Mem) and words whose initial consonant has Sh'va.
b) Before monosyllables, penacutes, Elohim, and $Y^{\prime} h o v a h, v^{\prime}$ follows the same rule as $l^{\prime}, b^{\prime}(?, \underset{?}{?}, \underset{?}{?})$, 179.

When two events are connected, the second, which 187 denotes the further continuation and progress of the events narrated, is usually expressed by the Imperfect with Vav, then called Vav consecutive. This Imperfect will be construed by the English Perfect, when the preceding Perfect is so construed.
(See more under the account of the Tenses.)
Sometimes, when there is a connexion with an 188 earlier event, the narrative, or a section of it, begins with an Imperfect with Vav consecutive : this is very

[^3]G 3
 and it was（so）；and it came to pass．
189 Vav consecutive takes Pathakh with strong Dagesh in the next consonant．Before $\boldsymbol{N}$（which is incapable of receiving the Dagesh）Kamets is used．
A Perfect that follows an Imperfect（in the sense of a Future）is also changed by a Vav prefixed into the meaning of a Future，and must be construed by that tense in English．This Vav conversive is pointed like the simple copulative Vav．（See 185，186．）

Vocabulary．

191 Brother，${ }_{\Pi}^{\mathbf{N}}$ ，ākh（irreg．with

Choice things，$\}$ ，מְבְּנוֹת，mig－ Valuables， $\int$ dānồth＊．
Wife，אֵּ ēshĕth，constr．）．


Distressed，
Needy， $\int_{\text {，}}$ y，yānî．
Stranger， 7 （v），gēr（1）（1）．
To give，תָּ ，nāthăn．
To hide，${ }^{10}$ ，tāmăn．
To rise up，על עָ ，yālāh $\dagger$ ．
To make，עֲ עֹ

Dainty meat，פַטְּעָ，mătעām． Also，ロill，găm．
Bread，לֶֶ，lěkkhěm．
Slothful，sluggard，,$\substack{\text { ỳn } \\ \text { Lazy，} \\ \text { tsēl．}}$
The moon，끄눈，yāreảkh．

Thick cloud，ユサָ（v），עābh．
Palm（of the hand），ワפ（ע）， căph．
$\left.\begin{array}{l}\text { Dish，} \\ \text { Bowl，}\end{array}\right\}$ תּהַ，

Unleavened bread（or cake）， Tָָּּ，mătstsāh．
To kill，，קטָּ，kātăl．
Skin，עוֹ，yôr．
＊Plural of mĭg－dā－nāh，not in use．
$\dagger$ Verbs ending in $h$ have Kamets for Pathakh in 3rd sing． perf．

Exercise 21.







1 elîyĕzzĕr nāthăn l'ākhîāh 192 ûl'ǐmmāhh mĭgdānôth.
2 Y’hōvāh yāsāh l'ādām ûl'ĭshtô chŏthnôth yôr. 3 hăllě'kĕt lĕyānî v'lăggēr.
4 Rı̆bhkāh nāth'nāh ěth-hămmătyămmîm v'găm ěth-hăllě'khĕm. 5 tāmăn yātsēl yādô bhătstsăllākhăth. 6 Y'hōvāh עāsāh ĕth-hăyyārēăkh v'chôchābhîm. 7 hĭn-nēh-yābh k'tănnāh ch'chăphîsh עōlāh mǐyyām. 8 văyyĭchtōbh Mōshěh ēth cŏldĭbhrê Y'hōvāh. 9 ûsh'mărtĕm ĕth-hămmătsôth.
b) Translate-

1. Like a dog. 2. And I killed [after a Perfect]. 3. And I will kill [after an Imperfect]. 4. Isaac and Eliezer. 5. David and Solomon. 6. Like the mountain of my holiness. 7. Like a thick cloud. 8. And the thick cloud. 9. And they shall keep my statutes [after an Imperfect $=$ Future].

Сhap. V. Modes of expressing the Comparative and Superlative.
The comparative is expressed by prefixing the 193 particle (min), or (mi) with following Dagesh (ֵ before gutturals), to the object or objects with

* Active partcp. of Kal from על the construct state.
+ Suppose a Perfect to have preceded.
$\pm$ Suppose an Imperfect ( $=$ Future) or Imperative to have preceded.
(193) which the thing in question is compared. The adjective remains in the positive:
號 of the people.
194 This מן (=ex) denotes distinction or removal from (or selection out of ) the mass of objects with which the comparison is made.-Compare the Latin ablative with the comparative, and the adjectives ex-imius, e-gregius; also Homer's $\dot{\varepsilon} \kappa \pi \dot{\alpha} \nu \tau \omega \nu \mu \dot{\alpha}-$ $\lambda^{\prime} \sigma \tau a$. (G.)
195 The superlative is usually denoted by the definite article with the positive, which thus marks out the object in question as pre-eminently the possessor of the quality. The objects follow with
196 The superlative of eminence (i. e. answering to our very with the positive), מְאד (m’od). It is sometimes denoted by a repetition of the positive: 'Good, good it is,' \&c.; 'very good it is,' \&c.
197 A sort of superlative is sometimes formed by the construct state of the positive before a plural genitive:
קֹדֶשׁ holiest of all.
198 A comparison of equality is made by $\underset{\substack{ \\\text { (or } \\ \supseteq}}{\beth}$ ) $=$ as, like.
199 If the $\mathfrak{ְ}$ is expressed before each member of the comparison, it indicates a reciprocal similarity: just as in English, "like master like man" = the man is like the master, and the master like the man.

> Vocabulary.

200 Sweet,
Precious, יָּקר, yākār.
 Excellent, גִבְׂ̣, nĭbhkhār (partcp. Niphal of bhākhăr).
Floor, threshing-floor, gōrĕn.

Honey, שַּTְ, d'bhăsh.
Pearls, פִּנִיִִים, p'nînîm (al. red-corals, E. B. rubies).
Gold, $\gamma \mathfrak{T}$,
Pure gold, $\underset{T}{1,1}$, pāz.
Chamber, room, חֶ, khědĕr.
Little, young, צָעִיר, tsāyîr.

Handsome, fair, beautiful, הּׁ•, yāphěh.
Always, תֹתָּד, tāmîd (lit. perpetuity).
Dry, Uיבּּׁ, yābbēsh.
Potsherd, חֶּ שֶׁ, khĕrěs.
 the white one, $f$. of ${ }_{\mathrm{T}}$ לָ white).
Sun, $\boldsymbol{T}$ Tָּ, khămmäh.
Pure, 그 ( $f$. $\underset{\substack{\text { הָ }}}{\text { בָ }}$ ), băr.
Life,

## Exercise 22.

a) 1 חָכְמָה מִּשּנִּיִִים: 3 טוֹב


 הַָּּנִּר בְּבֵּת אָּבִי : 6 כִתְבוּאַת גּרֶן

9 פָּעָם כַּכֹּּחן
פַּכּּהן



1 māthôk mǐdd'bhăsh. 2 y'kā- 201
rāh khŏchmāh mĭpp'nînîm. 3 tôbh piryî mēkhārûts ûmĭppāz, ûth'bhûāthî mǐccě'sĕph nĭbhkhār. 4 lō tôbh ānōchî mēabhôthai. 5 ānōchî hatstsāyîr b’bhêth ābhî. 6 chǐthbhûāth gōrěn. 7 yābhēsh căkhĕ'rĕs. \& hāyām căccōhēn. 9 cāyām căccōhēn. 10 yāphāh chăll'bhānāh bārāh căkhămmāh. 11 tôbh khăsd'chā mēkhăyyîm.
b) 1. Wisdom is very good. 2. Wisdom is better than silver. 3. My rooms are better than yours. 4. Your room is very good.

Chap. VI. § 1. Numerals. 1. The ten first Cardinal Numbers.

1. The Cardinal Numbers from 2 to 10 are sub- 202 stantives with an abstract meaning (like triad, decad, $\pi \varepsilon \nu \tau(\dot{s}()$; but they are also used adverbially. Only Nָּ, one (ĕkhād), fem. (ăkhăth), is construed as an adjective. The other numbers have each a masculine and a feminine form, which are identical in point of meaning, but distinguished in use by the
(202) arbitrary custom of employing the feminine form with masculines, and the masculine with feminines.
203 It is only in the dual form for two, שְׁיַּ (sh'nă'-yim),
 meral agrees with that of the object numbered.
204 The numerals from 1 to 10 :-


The other Semitic languages exhibit the same peculiarity in 205 respect to the genders. The explanation of this is, that these numerals, being originally abstract substantives (like decas, trias), had both the masculine and feminine form. 'The feminine, as being the favorite form for abstract notions, was the principal form, and as such was connected with words of the masculine gender; so that the other form, without the feminine ending, was used with words of the feminine gender. Usage made this a settled law in all the Semitic languages, the exceptions to it being very rare. (G.)

## (Syntactical Remarks [G.]).

a) The numerals from 2 to 10 stand either

1) in the construct state before the substantive (so that the object numbered is in the genitive), צשׁׁלשֶת יִּמים, three days, prop. triad of days; or
2) in the absolute state before it (the thing numbered being then considered as in the accu-
 sons; or
3) in the absolute state after it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so
 1 Chron. xxv. 5 *.
The numerals from 2 to 10 are joined, with very 207 few exceptions, with the plural.

When a numeral is used absolutely (i.e. without a sub- 208 stantive, the masculine is regularly used (i. e. the feminine form for the numerals after two. 202).

* In like manner the constructions מֵאָה שָׁנָה, Gen. xvii. 17, and מְאַת שָׁנָ common.

Vocabulary.

209 Son,
'ํํํ), bēn (bānîm, b'nê, irreg.).
Daughter, תבּ ( Z ( Zl . בּנוֹ, constr. בְּנוֹת b'nôth, irreg.).
Branch, 2ריָּ in Pual to be interwoven).
A day, יוֹ, yôm ( $p l$ l. yāmîm).
Lo! חהנּד, hinnēh.

Perchance, haply, אוּלי, ûlăi. Battle, war, מִלחקָּ (aw), milkhāmāh (lākhăm, to consume).
Leah, לאָה, Lēāh.
Week, , שּׁׂ
Bullock, ᄀפ彐, păr (pl. pārîm).

Exercise 23.

 2






7 שִׁבְעָה שָׁבְעׁ

 בדּנִים

1 văyyivvāl'dû* lôt shibhyāh bhānîm v'shālōsh bānôth.
2 sh’’ōshěth hăssārigîm sh'lōshěth yāmîm hēm ${ }^{2}$. 3 hinnēh shěbăy shibbolîm yōlôth $\ddagger$ b'kāněh ěkhād. 4 ûlăi yimmāts'ûn § shām עyasārāh.
5 arbāyāh m’lāchîm עāsû || milkhāmāhēth hăkhª${ }^{\text {a }}$ mishshāh. 6 shishshāh bānîm yāl'dāh Lē̄h. 7 shibyāh shābhǔôth tispōr. 8 sh'mōnāh pharîm hikrîbhû. $9{ }^{\text {an nōchî tôbh lāch }}$ mē̃asāarāh bānîm.
b) 1. The three baskets are ${ }^{2}$ three days. 2. Four kings. 3. Three men. 4. Two sons. 5. Five men went. 6. Eight stalks.

[^4]Chap. VI. § 2. The Cardinals continued. Ordinals.
To express the numbers from 11 to 19, the units 211 stand, without the copulative conjunction, before ten
 masculine in form (and therefore used with fem. nouns) the units stand, at least from 13 upwards, in the construct stute, which here indicates merely a close connexion between the notions, not the relation of the genitive. These numerals have no construct state, and are always used adverbially.

|  | Masc. |
| :---: | :---: |
| 11 N | אַחַד עָׁרֹר |
| 12 ב |  |
| 13 י |  |
| 14 יד |  |
| 15 וט 1 |  |
| 16 |  |
| 17 |  |
| 18 י |  |
| 19* יט |  |

20 J עֶשְ:רים
The tens from 30 to 90 are expressed by the plural 213 forms of the corresponding units (so that the plural denotes tenfold the singular); except that twenty is expressed by עֶשְׂרים, plur. of עֶשֶר, ten.

They are of the common gender, and have no 214 construct state.

* Unusual forms are חֲחמּשֶׁת עָשָׁ, fifteen, Judges viii. 10; ${ }^{7}$ has the units in the construct state.
$\dagger$ Used because $\boldsymbol{\pi}$ י begins the sacred name.

215 When units and tens are written together, the earlier writers commonly place the units first (e.g. two and twenty, as in Arabic); but in the later writers the order is almost invariably reversed (twenty and two, as in Syriac). The conjunction is always used.
(Common gender.)
Twenty, yo, ye, עěs-rîm.
Thirty,
Forty, אָּ
Fifty, $\quad$ הְפְּ
Sixty, J,

Eighty, שׂשִֹׁׂים, sh'mō-nîm.
Non ty תُשְׁעִ, tish-yîm.
The remaining numerals are:-

217 A hundred,
constr.
Two hundred,

מיֵּה
D,

A thousand,
Two thousand,永,
אַּ
é-lĕph.
ăl-pă'-yim.
 bhab-bhōth.
 bô; Plur. rĭb-bô-ôth or ribb-bôth.
a) Examples of the other hundreds.]

$$
300 \text { (ש) שְׁלשׁ מִֵאוֹת : } 400 \text { (ת) אַרְבַּע מֵאוֹת : }
$$

$$
700 \text { (ת"שׁ) שְׁבַע מּ': } 800 \text { (ת"ת) שְׁמֶנֶה מִ': }
$$

$$
900 \text { (תתתק) תְּשַע מ': }
$$

b) Examples of the other thousands.]
(2000, and



## 2. Ordinal Numbers.

a) The ordinals after the 'first' (which is derived 219 from רֹאׁ [rōsh], head) are formed from the corresponding cardinuls by appending '-, and also usually inserting another ${ }^{-}$- in the preceding syllable.
b) The feminines have the termination $\Omega-\left({ }^{\imath} t h\right)$, less commonly $i_{i}^{3}(y-y \bar{a} h)$; and also denote such a part (or fraction): but besides these there are other forms to idenote fractional parts, such as (khōmĕsh), the fifth part; רֶבַע (rōbhăע and rěbhăy), the fourth part.


The rest of the Ordinal Numbers are made by the terms ap- 221
 the eleventh year: so, שִבְעָה עָטָּר יוֹד , the seventeenth day.

## (Syntactical Remarks [G.]).

a) In the cardinal numbers, the tens (from 20 to 90 ), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it, in apposition, with the plural. The first is the more frequent construction.

The plural may be used in the first case, but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, of which the numbers are very frequently stated, as day, year, man, \&c. (comp. our 'six pair of stockings,' 'four head of oxen;' e. g. אֲ אר, prop. fourteen day, Ex. xii. 6. With this exception, they are joined to the plural: and in the later books then stand after the substantive.
b) Numerals made up of tens and units (like 21, 62) take the object numbered either 1) afterthem in the singular (in the accusative), or before them in the plural, as in the later books (Dan. ix. 26) : or 2) the object is repeated, with the small numbers in the plural, with the larger in the singular (Gen. xii. 4 ; xxiii. 1).
c) Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it as genitive. In the latter
 numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10 .

223 Rem. 1) The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as

2) Some substantives denoting weights, measures, or space of (223) time, are regularly omitted after numerals: e. g. shekeis, ephahs, loaves. Thus an Hebrew spoke of 'a thousand of silver,' 'six of barley,' 'ten of bread.' 'A hundred (\&c.) cubits' is often expressed thus: ' $a$ hundred by the cubit' (מֵאָה בַָָּּ
3) Numbers are expressed distributively (nearly as in English) by the repetition of the cardinals, but without ?. Two two $=$

 by the feminine forms of the cardinals, תַㅡ (ăkhăth) once; ,שׁׁתּיִ, twice; thrice (poetical). The ordinals are employed in the same way.

## Vocabulary.

Evening, עัที่, עě'rĕbh.
Morning, $7 \underset{\sim}{7}$ 크, bōkĕr.
Sabbath, $\Omega_{\tau} \mathscr{v}^{5}$, shăbbāth.
Euphrates, תְּּ: p'rāth.
Wives, גָּשִׁים, nāshîm (with masc. termination: irr. pl.

Cubit, $\boldsymbol{T} \underset{\sim}{\text { ®N, }}$, ămmāh.
Length, אֹרֶ, ōrěch.

Ark, חתּ
Breadth, בֹרำ, rōkhăbh.

Flood, صַּבּוּל (a y), măbbûl (yābhăl, to flow *).
Month, שׂׂ, khōdĕsh (khādăsh, to make new).
To become dry; to be dried up, שיבּ, yābhēsh $\uparrow$.
Waters,

* So Gesenius. Others derive it from nābhēl, to drop off (of leaves, \&c.); and make its primary meaning, delapsus pluvic. Simonis.
$\dagger$ Intransitive verbs often take ( ${ }^{-}$) for ( - ) in ult. of 3rd sing. perfect. In the other persons they are conjugated regularly.

Exercise 24.



 בָנִים: 10 שִׁלשׁ מֵּאוֹת אַמָּדה



 12



1 văy'hî-
yérrêbh,
văy'hî-
bhō'kĕr $\left\{\begin{array}{l}\text { yôm ěkhād } \\ \text { yôm shēnî } \\ \text { yôm sh'lîshî } \\ \text { yôm r'bhî̀î } \\ \text { yôm khâmîshî } \\ \text { yôm hăsh- } \\ \text { shish-shî. }\end{array}\right.$

2 yôm hăshsh'bhî̀î shăbbāth lăyhôvāh ${ }^{\mathrm{E}}$ lōhèchā. 3 hănnāhār hāyāh l'ărbāyāh râshîm. 4 shēm hāĕkhād Pîshôn. 5 shēm-hănnāhār hăshshēnî Gîkhôn. 6 shēm-hănnāhār hăshsh'lîshî Khǐdděkěl.
7 hănnāhār hār’bhîyî hû ${ }^{\text {a }}$ P'rāth. 8 lākăkh lô Lě'měch sh'tî nāshîm, shēm hāăkhăth yādāh v'shēm hăshshēnîth Tsîllāh. 9 văyyōlĕd Nōăkh sh’lōshāh bhānîm. 10 sh'lōsh mēôth ămmāh ōrĕch hăttēblāh, khª̂îshshîm ămmāh rŏkhbāhh, ûsh'lōshîm ămmāh kômāthāhh. 11 sh'năyîm sh'năyîm bâû ěl-Nōăkh ělhăttēbhāh. 12 hămmăbbûl hāyāh ărbāyim yôm yăl-hāârěts. 13 băkhōdĕsh hăshshēnî b'shĭbyāh v'yěsrîm yôm lăkhōdĕsh yābh'shāh hāârěts.
${ }^{2}$ And evening was and morning was $=$ and the evening and morning were (E. 'T.). Cf. 188. b hāyāh (= was) followed by $\zeta(t o)=$ became. Here: 'was divided into.' c 'And Noah begat. ' went. e ěl=to; into.
b) 1. And the evening and the morning were the seventh (225) day. 2. Three and twenty sons. 3. Forty-two years. 4. One hundred and three days. 5. Sixteen sons. 6. Une thousand two hundred and eight years.

Chap. VII. The Pronouns. § 1. Personal Pronouns.

> Nominative.


Accusative.
227

| 11 Me | יֹתֹ ō-thî | 16 Us |  |
| :---: | :---: | :---: | :---: |
| 12 Thee (m.) |  | 17 You (m.) | אתכם ěth-chěm |
| 13 Thee (f.) |  | 18 You (f.) | אֶתֶּ ěth-chĕn |
| 14 Him | ¢ֹת ō-thô | $19 \text { Them (m.) }$ |  |
| 15 Her |  | 20 Them (f.) | ${ }^{\text {¢ }}$ |

Other relations expressed by prepositions and 228 pronominal affixes:-

(To)


| From | מן | In | ב |  |
| :---: | :---: | :---: | :---: | :---: |
| 31 Me |  | 41 | בִּי | bî |
| 32 Thee (m.) |  | 42 | T | b'chā |
| 33 Thee (f.) | מִفֵּ7 mim-mēch | 43 | $7{ }^{7}$ | bāch |
| 34 Him |  | 44 | ¢ | bô |
| 35 Her | מִמֶּנְנָּ mimm-mĕn'-nāh | 45 | TM | bāhh |
| 36 Us | 'pִăm-mĕn'nû | 46 | ¢ | bā'-nû |
| 37 You (m.) |  | 47 | בָּכֶ | bā-chěm |
| 38 You (f.) | מִכֶּ mic-cĕn | 48 | 䍖 | bā-chě |
| 39 Them (m.) | מֵהֶם mē-hĕm | 49 | $\left\{\right.$ | $\left\{\begin{array}{l}b \bar{a} m, \\ b \bar{a}-h e ̌ m\end{array}\right.$ |
| 40 Them (f.) | מהֶהן mē-hěn | 50 |  | $\left\{\begin{array}{l} \text { bā-hěn, } \\ \text { bā-hēn } \end{array}\right.$ |


| $\mathrm{W}_{\text {Ith }}$ | את | èth | $\mathrm{V}_{\text {ith }}$ |  |
| :---: | :---: | :---: | :---: | :---: |
| Me | אֵתִי |  | 56 Us | אָּne it-tã'-nû |
| Thee (m.) | אֵתִּ | it-t'chā | ${ }_{5}{ }^{\text {\% }}$ You (m.) | אִּתֶּ it-t'chĕm |
| Thee (f.) | אֵּנִד | it-tāc | 58 You (f.) | אִּתֹנְ |
| 54 Him | 1 | it-to | 59 Them (m.) | - |
| 55 Her | אֵתָּ | it-tāhh | 60 Them (f.) | \|incta |

 'vohat,' used as a rel. conjunction: 'that,' 'quod.' E.)

- ไiŋ cā-mō-nî

62 Thou(m.) 〒ín cā-mô'-chā
63 Thou (f.) Эi'q. $\underset{\uparrow}{ }$ cā-mōch
64 He
65 She
$66 W e$

Min ${ }^{\text {Ə. }}$ cā-mó-hû הֹจ cā-mō'-āh


As

Examples of Prepositions with a plural (construct) form before Suffixes.


* כִּמוֹ is always used before the lighter, not before the heavier, suffixes. Some of the poets use it with $\}, ?$ also, but only before monosyllabic (rarely dissyllabic) prepositions. (E.)
$\dagger$ But this (observes Ewald) is from a root Lamed He, and

The forms in parenthesis are rare; those with $p$ poetical.
$1[I]$
2 Thou, m.]
$4,5, H e, S h e]$
$6 W e]$
8 You, f.]
22 To thee, m.]
28 To you, f.]
29 To them, m.]
31 From me]

In pause,

a) The $\mathbb{N}$ was perbaps heard at the end as a sort of half-vowel (G.). b) In the Pentateuch stands also for she: it is then usually pointed like היא (i. e. אוT); but this is merely an orthographical anomaly.
(






231 The prepositions and other very short attrited particles take the longest possible pronunciation before suffixes. Thus (1) they constantly take the foretone $\hat{a}$ : (2) prefer the longer for-
 often בּדּr . (3) They take $\vec{a}$ instead of $\hat{e}$ as union-vowel of the suffix: so much so that this $\hat{a}$ expels even the $e$ of the suffix of 2nd fem. sing. $7 \frac{7}{r}$, \&c. (4) So also $\mathfrak{j}$ (every, all) has assumed some pronominal peculiarities from its quasi-pronominal
 thou entirely (E.).
232 Sometimes two prepositions precede the same suffix: as , ִּתּחתּיו

so has the termination - ( $\hat{\text { en }}$ ) from its origin. So ${ }^{-}$אֶ and y.

* With collectives it is used apparently only.
 $\mathrm{me}=$ ) while I am still alive, while I have my being.

Vocabulary.
Mouth, תֶּח, pěh (irreg. See Sound wisdom, תוּשׁיָּ (a w y), 233 list).
Destruction, מְחתּת (a), m'khittāh.

Also, ป! găm.
Calamity, אֵֵ êd.
To laugh,
To toil, עפָּל, עāmăl.
To build, בָּנָ, bānāh.

To perish, אֲָ, ābhăd.
To recompense, to reward, גָּ gāmăl.
To say, אָּ, āmăr.
To pour out, Tַּשָּ, shāphǎch.


tûshǐyyāh (กָּ to be firm).
Understanding, ביגָ $\underset{\substack{~(~}}{(\omega) \text {, bî- }}$ nāh.

Strength, גְּ גוּרָה: ( $\omega$ ), g'bhûrāh.
Morsel, תפ(ע), pǎth.
Dry, חָּר, khārēbh.
Quiet (subst.),
Sacrifice, victim, Пףֶ, zĕ"bhăkh (dec. 6).
Strife, contention, ריב, rîbh.
Blood, חTּ, dām.
 or zĕ'chĕr.
If, אֵּ; not, לֹל (ĭm ; -lô).

Exercise 25.


3 הוּא יוֹשׁב לָבִטַח אִתָּ * :



1 pî ch'sîl m'khĭttãh lô. 234
2 gām-anî b'êd'chěm ĕskhāk ( $p$ ). 3 hû ${ }^{a}$ yôshēbh lābhětăkh ittākh. 4 im-Y'hōvāh lōyibhněh băyĭth, shāv עām'lû

* In pause for
 בּבוֹנִיו, with when



 10 Mֵתָּ : צִנִי בִּנָה לִי גִבורָה:


bônāv bô. 5 ăshrèchā v'tôbh lāch. 6 ābhăd zǐchrām hēmmāh. 7 yibht'khû bh'chā yôd'yê sh'mě'chā. \& Y'hōvāh gāmăl yālai. 9 shāph'chû dāmām cămmăyĭm. 10 āmărt' layhōvāh adōnai āttāh. 11 lîyētsāh v'thûshĭyyāh, ånî bhînah, lî g'bhûrāh. 12 tōbh păth khärēbhāh v'shălvāh-bāh mĭbbăy̌̌th mālē zibhkhê-rîbh.
b) 1. Thou ( $m$.) shalt hide my commandments with thee. 2. I wisdom have dwelt ( ${ }^{\circ}$ with) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

Chap. VII. § 2. Demonstrative and Interrogative Pronouns. Demonstrative Pronouns.


[^5]The demonstrative zĕh, זֶ (also 7 \%, ir), is also (es- 236 pecially in poetry) used, like our that, for the relative pronoun: 'the place that ( $\mathbb{\pi}$, zĕh) you intend for me.' Thus: 'the city that you live in' might be translated literally in Hebrew, except that instead of $i n$ we must use in Hebreiw in-it (cf. 246). E. g. Ps. civ. 8, to
 them. It is even employed (like ${ }^{\text {a }}$ 併r) to give a relative sense to another word. (For an instance, see the last Example in the Exercise on the Relative, p. 92.)
זֶה is used adverbially, a) for there, הִנֵּה זֶה, see there! and 237 then merely as an intersive particle, especially in questions, as
 time, for now, as שֶּ

The interrogative pronoun is $m \hat{\imath}$ (מִ), who? for 238 persons; mŭh, mŭh- (Dַַהּ (Dַה), what? for things. פִי הוּא signifies who is he ? מִי דִיא who is she? But
 ıт? In the same way, מִ אֵּ who are these (persons)? but what are these (things)?

The interrogative may be used in reference to 239 a plural, also in reference to things; but only when the notion of persons is implied, e. g. מִי שְׁכֶם, mî Sh'chĕm? who are the Shechemites? מִ? may also stand in the genitive, as בּבַּת מִ, whose daughter? and mî and mäh, without interrogation, for 'any.' For מָּ בָּ in this sense we have also the specific term מקאוּמָה (from מָה וימָה, quidquid). G.
מָה is also used in the sense of how, as an exclamatory par- 240 ticle.


(241) to substantives, and then takes the article, if the substantive has it: דָאישׁ הַהוּא, is vir; eo die (G.).
242 The article is sometimes omitted, from the natural definiteness of חתוּא; especially when the noun is only defined by a suffix עֲבָדֶיָ אֵֶּּה

When employed in this way, דוּא is to be distinguished from the demonstrative $\boldsymbol{\pi}$; for $\boldsymbol{\pi}$ ( $=0$ ovitos, hic), this, points to an object present or near, but הוּא (=av̀ós, is) indicates (like the article) an object already mentioned or known [the former answering to this, and the latter nearly to that $]$. G.

## Vocabulary.

[For the Declensions, when referred to, cf. App. I.]

243 'To be clean, ㄲ․ำ, tāhēr.

To bind, רフָָּּ, tsārăr.
 to stumble; to sin).

Wailing, ${ }^{1} \mathrm{~N}$ N, ôi.
 ( $\ddot{\pi} \pi$. $\varepsilon$ i $\rho).$.
Strife, contention, מִרְיָ, middyān (decl. 2: a,
Complaining, murmuring, sîăkh.

A wound, or pĕtsā̀ (decl. 6).
Without cause, nām.

 inus.), khŏphnă'yim (decl. $8, c$ ).
 Pdm. 12, b).

Measure, מִּדָּ, middāh (decl. 8, a) ; פדָדָ, to measure.
Work,
 to make.
To dream, חדלָם, khālăm.

Mountain, 그 (d), hăr.
End, limit, 个p.. (d), kēts (decl. $8, b$ ).

## Exercise 26.


 בְּנוֹ: 4 עָה הַחְלוֹם הַמֶהּ




 תָּמִים : 9 יְדָוֹה פִּכָּמוֹדָ


 וי טָתַּי יָמוּת וְאָבַד שְׁמוֹ :


1 mî-yōmăr, tãhărtî mēkhăt- 244 tâthî. 2 l'mî ôi ? l'mî abhôi ? l'mî midyānîm? l'mî-sîăkh ? l'mî ph'tsā̃yîm khĭnnām ? l'mî khăchlilûth עênāyîm? lăm’ăkharîm yăl-hăyyāîn ( $p$.). 3 mî āsăph-rûăkh b'khŏphnāv ? mî tsārăr-măyîm băssimlāh ? măh-sh'mô? ūmăh-shěm-b'nô ? 4 māh hăkhªlôm hăzzĕh ashĕr (which) khālămtā? 5 mî-ēllĕh ? 6 mî-zĕh mĕllĕch hăccābhôd? 7 Y'hōvāh ${ }^{\wedge}$ dōnênû, māh-ăddîr $\ddagger$ shimchā b'chŏl-hāārěts! $\delta$ Y'hōvāh mîyishchōn b’hăr kŏdshĕchā? hôlēch tāmîm. 9 Y'hōvāh mî-chāmôchā ? măh-yākār
 yēnî Y'hōvāh kĭtstsî ûmiddăth yāmăi măh-hîa. 11 māthăi yāmûth v'ābhăd sh'mô ? 12 măh-gād'lû măy̌asèchā Y'hōvāh!
b) 1. Who will bind the winds? 2. How great is thy glory, Jehovah! 3. I have dwelt on the mount of holiness. 4. What

[^6](244) is your ( $m$. pl.) name? 5. This river. 6. Those rivers. 7. This boy. 8. This girl. 9. Whose daughter is this girl ?

## Chap. VII. § 3. Relative Pronoun.

245 The relative pronoun is אֲשֶׁ ashěr (who, which) indeclinable; for which the prefix $\underset{\forall}{\Downarrow}$ (less commonly $\underset{\sim}{\text { Ü }}$ ) with following Dagesh is also used (but chiefly in rabbinical Hebrew).
246 Cases of the Relative] The indeclinable relative pronoun $\underset{\sim}{\text { Nu }}$ virtually assumes different cases by taking after it the cases of the personal pronouns-

|  | $m$. |  |
| :---: | :---: | :---: |
| Nom. | אֵּשֶר | אֲשֶׁר ashěr |
|  | אַּשׁר |  |

 Acc.
247 Just so in the plural: بیּשֶר, to whom, \&c. One or two words are generally interposed.
Thus: אמשic, immô, his mother.
 his mother).
248 Just so the relative ${ }^{\text {asherr }}$ converts demonstrative adverbs of place, time, \&cc. ( $=$ here, there, then, \&c.) into the corresponding relative adverbs: as

| shām, there | shěr- $\qquad$ where. |
| :---: | :---: |
| shām'māh, thither. | $\begin{aligned} & { }^{\text {®shĕr }} \text { whither. } \\ & \text { wh } \end{aligned}$ |
| mish-shām, thence. | asherr--mish-shām, |

In this way a relative force may be given to the 249 oblique cases of the first and second persons: as, thou, Jacob, whom I have chosen, אֲשֶׁר בְּחֲרִתּיָ, ashĕr b'khărtîchā, i. e. whom I-have-chosen-thee (suffix of 2nd person added to the verb).

The acc. whom may be expressed by alone; as in Exod. ii. 2.

The antecedent personal or demonstrative pronoun 251 is often omitted before ashĕr; and nearly always when a prepositional prefix stands before it. The preposition is then to be construed with the implied pronoun, the expressed relative taking the case required by the construction of its own clause. Just so in English, from what, of what, \&c.: e. g. thou
 will draw (Ruth ii. 9).

Sometimes such a general notion as time or place 252 must be supplied: as, where =), where ; מֵאשֶׂר, méashĕr (from the time when $=$ ), from when.

As in English, the relative is sometimes omitted, 253 the relation being implied by the position of the relative clause, which stands as a sort of apposition to the word it is to modify. This happens (especially in poetry) -
a) When the relative would be in the nom. or acc. 254 (without a prep.*). Thus, 'he has fallen into the pit he made, would be expressed exactly as in English. Cf. Ps. viii. 2.-

[^7](254) b) So especially in general specifications of time:

c) When the antecedent personal or demonstrative pronoun is also omitted: 'Sheol shall carry away חָטָא (those who) sin.' The omitted antecedent may also be a general notion of place or time, so that a clause stands apparently under the government of a preposition. Thus, whereas in English we can say, 'to where I have prepared for him,' in Hebrew we may go further, and say, 'to I have prepared for him,' לאל־הַכִינוֹתִי לו (ěl-hachînôthî lô).
255 When the implied pronoun would, if expressed, be in the genitive, the preceding noun takes the stat, constr. Thus, ' by the hand of him thou wilt send,' ,
256 Such relative clauses as more specifically describe a substantive, may also be added to a preceding specification by the copulative comjunction: the orphan
 him $=$ ), and one who has no helper.

## Vocabulary.

257 To forsake, בזั, עāzăbh. Way, אֹרחד, ōrăkh, pl. ${ }^{\text {arrā- }}$ khîm, constr. אֲרח:ד, ŏrkhôth.
 shăr, to be straight).
Perverse, עִּ עֲ: עikkēsh (עākăsh, to convict of perverseness).



Magistrate, (partcp. act. of Kal, from [shātăr] to write).
Ruler, עמֹׂל, mōshēl (partcp. act. of Kal, māshăl, to rule).
Also, єven, $\square$, găm.

Against, לעֻ, עăl.
Heel, עָקר. עָ. עākēbh.

Holy, קדוֹשׂ, kādôsh.
Excellent, אַדּיר, ăddîr.
Desire, חחכּ, khēphĕts.
Blood, ロṬ, dām, for ādām (ish-dāmîm, man of blood $=$ bloody man, blood-thirsty man).

Inmost part, or recess, ֶֶּחקקר (a), mĕkhkăr ([7קרז $]$, to explore).
Wealth;treasure, תֹוֹעפֹת (aw), tôyāphôth.
Wicked device; wickedness, TֹȚT: zimmāh (decl. 10).

Joseph, पֹסָף', Yôsēph (lit. ad- (257) ding).
To sell, פָּרַ, māchăr.
Egypt, פְּברַים,

(1) Enemy,
(2) Advєrsity, $\int \underset{\text { ̈, tsăr. }}{7}$

To obtain, acquire, קָָּדָ, kānāh.
His right hand, iִינז, y'mînô, for יִִיִּ יִּ, yăd y'mînô, hand of his right side (יָּיָיָ, the right).

Not, איֵ, ên, is the construct state of nought), used adverbially. With $\}$ governing personal pronoun, it signifies, $I(y o u, \S \cdot c$.$) have not a - (have no -).$

## Exercise 27.








1 hăyōz'bhîm'ŏrkhôth yōshěr, 258 ashĕr ŏrkhōthêhĕm' עikk'shîm. 2 lêch ěl-n'mālāh עātsēl, ashĕr ên-lāhh kātsîn shōtēr ūmōshēl. 3 găm-îsh s'hlômî ${ }^{\text {a }}$ shĕrbātăkhtî bô ôchēl lăkhmî hig-

* Go (thou).
† אִישׁ-שִׁלוֹמִי, îsh-sh'lômî, 'man-of-my-peace,' i. e. 'my friend' (who, whenever he came, inquired after my health, \&c.).
$\ddagger$ lit. eating $=$ who ate. Partep. act. of Kal, from אכַ, to eat. דִגְדִּיל * עֶלַי עָיָקב : רִקְדוֹשִׁם
 5










dîl עālăi עākēbh. 4 likdôshîm, ${ }^{a} s h e ̆ r$-bāārěts hēmmäh, v’ăddîrê cŏl-khĕphtsî-bhāı. 5 ănshê dāmîm ashĕr bîdêhĕm' zimmāh. $6{ }^{a} n \hat{1}$ Yôsēph ${ }^{\text {a khîchĕm }}$ "shěr-m'chărtĕm' ōthî Mitsrā'y'māh. 7 lō-zāch'rû ěthyādô, yôm ashĕr pādām minnîtsār. 8 hăr zĕh-kān'thāh y'mînô. 9 ēl gādôl Y'hōvāh ûmělĕch gādôl עăl-cǒl-Eº̄hîm ashěr b'yādô měkhk'rê ārěts, v'thôyăphôth hārîm lô; ashěrlô hăyyām. 10 gāăltā hărTsīyyôn zĕh schācăntā bhô.
b) 1. (He) whose son said. 1. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.


## Chap. VIII. The Regular Verb.

§ 1. Derivation of Verbs. The Conjugations.
259 Verbs, like nouns, may be divided, in respect to their origin, into three classes.
a) Primitives.
b) Verbal derivatives, derived from other verbs.

[^8]c) Denominatives, or those derived (de nomine) (260) from a noun: which appear to be of later origin than the two preceding classes ( $G$.).
The noun, from which a denominative verb comes, 261 is generally a derivative: e. g. לָָㅜ lābhăn, to be white, hence לבבָנה, l'bhēnāh, a brick (from its colour), and hence again, לָָּ, to make bricks; from dāgāh, to increase greatly, $\underset{\text { Tָה , dāg, a fish; and }}{\text { and }}$ hence again, d.int dûg, to fish (G.).

A peculiar kind of denominatives, of rather late 262 formation, are derived from augmented nouns, so that one of their radical letters was in the noun a servile: e. g. the noun, תַַַ, nă'khăth, a setting down; and hence again, נָחָת, nākhăth, to descend (G.).

Conjugations or Species of the Hebrew Verb.] The 263 original signification of the root receives various modifications of meaning, according to a regular analogy, by a specific change of form: e. g. לַָר, to learn;
 to cause to lie, to lay.
In other languages such words are regarded as new derivative 264 verbs: e. g. to fall, to fell; jacěre, to throw; jacēre, to lie; Yivopat, to be born; yevváw, to beget, to bear. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they have been called conjugations * and parts of the same verb.

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters
 kôtēl, kôtăll kîtlăl, k'tăltăl; comp. to lie, to lay; to fall, to fell); partly in prefixing formative letters or

* Hebr. בִּנִיגִים, buildings, more correctly species, modifications of the ground-form.
(265) syllables (הִקְטִיל, נִקִטַל, niktăl, hiktîl ; comp. speak, bespeak; count, to recount; bid, forbid) ; sometimes in a change of each kind, as התקטחֵּל, hithkăttēl.

Kal or light, because not burdened with any accessory meaning, or with any formative addition or doubled letter.
Niphăl, properly reflexive, sometimes passive: $n$ prefixed with $i$, and Sh'va under the first radical. (The full prefix, as we shall see, is hin.)
Piēl, mostly intensive; to act with diligence, earnestness, or frequency. Second radical doubled by dagesh : vowels, $\check{\imath}, \bar{e}$.
Pual, passive of Piēl. Second radical doubled by dagesh : vowels $\breve{u}, \breve{a}$.

Hiphil, mostly causative: $h$ prefixed with $i$ (with $a$ in other forms), and $\hat{\imath}$ (with Yod) for the second vowel.

## Hophal, passive of Hiphîl.

Hithpaēl, an intensive reflexive; the syllable hith prefixed, and (like Piēl, from which it is formed,) a strong dagesh in the second radical.
The names of the Conjugations are the actual
 The selection of this verb was unfortunate, because from having for its second radical a guttural which is incapable of receiving dagesh, the name is not an exact type of the usual formation of the tense for strong verbs. Kत̈tăl is now generally used for the Paradigm, and has the advantage of clear distinct sound, but the disadvantage of stating forms that have no existence; for none of the forms but Kal occur in Hebrew, and even that is rare, and confined to the poetical books.

As compared with Kal (= light), Piēl, Pual, and 268 Hithpaèl are called heavy conjugations, having their middle radical loaded with dayesh.

The persons of the derived conjugations are formed, 269 as in the perfect of Kal, by appending to the tenseroot (3rd sing. masc.) the suffixes $t \hat{\imath} ; t \bar{t}, t ; \bar{a} h ; \mid n \hat{\imath}$; těm', těn'; u.

Since the terminations that begin with a vowel 270 $\left(\bar{\alpha} h, l_{i}\right)$ are added to the root in the same way, one of them may serve as an example for the other ; and so, for the same reason, one of the persons with a termination beginning with a consonant, may serve for the rest*; only the pupil must remember that, since tĕm', tën' are accented on the penult, a Kamets in the first syllable of the root will be changed into Sh'va (or, if the initial consonant is a guttural.) into a Khateph.

Thus:
Perfect. (Tense-root.)


[^9]272 Observe that in Piel, the characteristic $e$ is dropt in the other persons; in Hiphitl, the $\hat{\imath}$ is retained in the 3rd fem. hiktilah (and therefore in 3rd plur. hïktilíu). The pupil will find no difficulty in filling up the other persons (nikkăltî, niktăltā,


## Vocabulary.

273 Word, אֹמֶ, ōmĕr (decl. 6, b). To divide into five, חִּטְּט, khimmēsh (khāmăsh, five).
Plenty, עָּ עָּ, sābhāע.
 nîm and shānôth.
To let go, §c.., To learn, לָּד, lāmăd $\dagger$.
To break; to break in pieces; to affict, Affliction, sorrow, שֶׁר, shěbhĕr.

Hail, בּרָT, bārād.
Rock, סֶלע, sělăע (decl.6, b).
Tree, Yy, Yēts (decl. 7, a).
To flow, פט, mātăr $\ddagger$.
To visit, פּקָּ, pākăd §.
 used in Hiphíl.
A city, עִ, yîr.
To steal, בּבָּ, gānăbh.
To bless, 7רּרַ, bārăch $\|$.


Exercise 28.


1 nilcădtā bh’imrê phîchā.
2 nilc'dāh răglām. 3 zĕ'răy tsăddîkîm nimlăt. 4 limmădtî ěthcěm tôrāh. 5 khimmēsh ěth-ĕ'rĕts Mitsră'yîm** b'shě'bhăy sh'nê hăssābhā̀.

* In Niphal, to be thrown down.
+ In Piell, to teach.
$\ddagger$ In Hiphîl, to cause to flow; to rain (trans.).
§ In Hiphîl, to cause to visit; to order to inspect: hence to place a person over; to make him a manager, \&c.

II In Hithpaēl, to bless oneself; think oneself happy, \&c.
वा In Hithpaēl, to walk; to go about (also of a course of life).
** Egypt.


 9



12 דִמִטַרַּרּי עַל עִּר אַחַת:
13 הִשִׁמִּד אֶתּדַחּרִי
 אֹתוֹ בִּבֵית : 15 נחת הַּבּדִיק


6 nishm'tû bhîdê-sĕ'lăy
shōph'têhĕm. 7 éth-cŏl-yèts hăssädĕh shibbēr hăbbārād. $\varepsilon$ nishb'rû č̌l-m’ăhªbhāyich*. 1 עăl-shěbhĕr băth-עămmî hơshbărtî. 10 עămāsā [Amasa] lō-nishmăr $\dagger$ băkhě'rěbh ${ }^{\text {anshěrr }}$ b'yăd-Yôā̄bh. 11 lō himtîr Y’hōvāh ${ }^{\text {T}}$ lōhîm עăl-hāār 'e̛ts ( $p$.). 12 himtărtî yăl yîr ăkhăth. 13 hishmîd ěth-hăkhōrì $\ddagger$ mipp’nê-hěm. 14 Pôtîphăr hiphkîd ōthô b’bhêthô. 15 Nōăkh hătstsăddik hithhăllēch éth-hā${ }^{\text {Elōhîm }}$.
b) 1. Thou art taken, O Babel! 2. I am broken-hearted. 3. I was stolen from the land of the Hebrews. 4. They divided- the land -into-five. 5. The kings have placed- him -over the land. 6. The righteous ( $p l$.) walked with God. 7. He blessed-himself in his heart. 8. You ( $p l . m$.) have placed- us -over your house.

Chap. VIII. § 2. On the ground-form (or Conjugation) Kal (G.).
The forms of the Hebrew verb are the Perfect (1); 275 the Infinitive (2); the Imperative (3); the Imperfect [often called the Future] (4) ; the Participle (5).
If the forms are taken in this order, and the Conjugations in 276 the usual order Kal (1), Niphal (2), Pièl (3), Pual (4), Hiphîl (5), Hophal (6), Hithpaēl (7), the combination of two numerals will

[^10](276) supply a ready means of slortly denoting the mood or tense and conjugation of any form. Thus 2,5 ( $=$ second form of the fifth conjugation), i. e. the Infinitive of Hiphil; 3, $2(=$ third form of the second conjugation), i. e. Imperative of Niphal.

The Short Paradign of Kal.

|  | 1 Perf. | I Infin. | 3 Imperat. | 4 Imperf. | $5 \text { Partep. }$ | ${ }^{6} 6 \text { Past }$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 Kal | kātăl | k'tōl | k'tōl | yiktō | kōtel | kātûl |

278 Perfect.-(a) The third singular of this tense is considered, as we have seen, the ground-form or root. Besides the usual roots with vowels $\bar{a}-\breve{a}$, we also find the vowels $\bar{a}-\bar{e}, \bar{a}-\bar{o}$, usually confined to intransitive verbs denoting states and qualities.
b) Verbs whose vowels are $\bar{a}-\breve{a}, \bar{a}-\bar{e}, \bar{a}-\bar{o}$, are called respectively, Verbs Middle A, Verbs Middle E, and Verbs Middle O.
279
Verbs Middle $E$ are conjugated exactly like Verbs Middlle A, except in the 3rd sing. of the Perfect. Thus from cābhēdl we shall have cäbhŭdtî, cäbhădtū, cābhŭdt, cābhēd, $c a ̄ b h^{\prime} d \bar{a} h, ~ \& c$.
280 The exceptions to this rule are (1) Verbs Lamed Aleph, and (2) the remaining persons of the regular verb when they are in
 pause.
281 In Verbs Middle $O$ the Kholem is retained in inflexion, where it has the tone; and changed into Kamets Khatuph, when the tone is thrown forwards.

On 'Pause' and its effects $*$ ]. -The tone-syllable of the last word of a sentence, or principal member of a sentence, is said to be in pause. This syllable is marked with one of the great distinctive accents (especially Athnakh [^] and Silluk [1]), as ה্ָּ
a) When the syllable in pruse has a short vowel, it becomes


> אָּרֶץ ,אֶרֶץ

This rule respects principally Pathakh and Segol. Segol

[^11]is, however, strong enough to be retained in pause, when (283)

(Pathakh is sometimes adopted in place of Segol, and even of Tsere.)
b) When a final tone-syllable begins with two consonants (as (קטְלָּ, the rocal Sh'va under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moyed from the last syllable, to the new
 ויקטְ:. The vowel selected is always that which had been dropt from the same syllable, in consequence of the lengthening of the word. Vocal $S h^{\prime} v a$ in pause becomes Segol, and a Khateph gives place to the analogous long

c) This tendency to place the tone on the penultima in pause shows itself moreover in several words which then regu-

Tתy,
The forms that end in $t \hat{\imath}, t \hat{a}, n \hat{u}$, are penacute 2 St (Milêl); the others are oxytone (Milrâ). (a) By pause (as just described) the accent is, in several persons, shifted back, and the original vowel of the second syllable restored. (b) Vav conversive of the Perfect moves the accent forward one syllable.

Infinitive or second ground-form of each Conju- 285 gation].-(a) The shorter infinitive, or infinitive construct (ל) that is necessarily used with prefixed prepositions.
b) The longer infinitive (infinitive absolute) is used, when the action of the verb is stated independently by itself; it is of common occurrence in a frequent Hebrew idiom, by which it is either-

1) placed before a finite verb, to denote intensity (or strong asseveration);
2) placed after a finite verb, to denote continuity (a lasting action).
 nestly longedst) ; he will be playing the judge.
287 A sort of gerund is formed by the infinitive construct with ל?: e. g. לְְִלֹ for killing [interficiendo, ad interficiendum]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the gerundial infinitive).
The $\zeta$ is here so closely connected, that it constitutes part of the grammatical form לְקטל, lik-tōl; לִנְּל, lin-pōl (with dagesh lene) : just as the preformatives of the İmperfect (e. g. in yik-toll). But (in), ? (from), are not supposed to be so closely connected; hence a hegadcephath letter (as 2nd radical) would not take dagesh lene:

Imperative.] - (a) The chief form of the Imperative (קְטַל) קְטלֹ is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the second person, but has inflexions for the Feminine and the Plural. It has no form for the third person, and even the second must be expressed by the Imperfect, when a negative precedes, as אַ, תִּקטּל do not kill; lit. thou shalt not kill [ne occidas] (not אֵל קְטל ).
b) The proper passive conjugations have no Imperative, but the reflexive Niphal and Hithpaèl have.
290 The inflexion is exactly similar to that of the Imperfect.
291 Imperfect.] -The final $\bar{o}$ (Kholem) is only tone-long (as in the Inf. and Imp.). Hence, $a$ ) it is very seldom written fully. b) Before Makkeph it becomes Kamets-Khatuph. c) Before the afformatives !-and ? it becomes vocal Sh'va. d) In a very few passages it is changed into before these afformatives, but ,
a) Intransitive verbs (middle $E$ and $O$ ) take a (Pathakh) in 292
 be small, Imperf. [טָּ?:
b) Sometimes both forms exist together ; the Imperf. 'with o is then transitive, and that with $\breve{a}$ intransitive : but now and then both occur without any difference of meaning. In the irregular verbs, the feeble $\bar{e}$ (Tsere) is also found in the final syllable, as of the Imperfect are called Imperfect 0 , Imperfect $A$, Imperfect $E^{*}$.
 after Kav conversive.
d) For ${ }^{9}(\hat{u})$ the fuller ending $\hat{i}(\hat{u} n$ ) is not uncommon (mostly with an obvious stress on the word at the end of a period), the vowel of the second syllable being retained, as Hink
 +. $\ddagger$

In pause [282], the vowel of the second syllable, if it had be- 294


* For the 3rd plur. fem. תקקטלגלת is substituted in three instances, to distinguish it from the 2nd pers., the form ?.per (etymologically more correct), as in Chaldee and Arabic; and in several instances used improperly for the 3 rd pers. singular.
$\uparrow$ This original ending $i$ is common in Aramæan and Arabic.

$\ddagger$ This is also common in Aram. and Arabic (probably in imitation of the plural ending $\ddagger$. G.)
[Learn the Paradigm of Kal, in the Regular Verb, Appendix D.]


## Vocabulary.

295 T'o seek, to require, யֹTำ, dārăsh.
To be great, לדָּ, gādăl.
To anoint, $\mathrm{TD}_{\mathrm{T}}$, nāsăch.
To write, 工Лכָּ, cāthăbh.
To take hold of; take, seize, handle,
To rage (tumultuously), שָּ, rāgăsh.
To flee, חר그누, bārăkh.
To observe, 7 ַํํ
To wink (muliciously or craftily), "קרㅜ, kārăts.
To devise (evil), $\underset{\sim}{\sim}$,, , khārăsh (to plough; to fabricate, \&.c.).
To forsake, בІІָ, עāzăbh.

To slay (especially animals), กำงฺ, tābhăkh.
To mix, to mingle, TDup, māsăch.
To arrange, to prepare, ער, yārăch.

Very, מִּאֹ, m’ōd (lit. strength).
An accusation, עִ nāh (sātăn, to oppose).


A prophet, ${ }_{1} \underset{1}{2}$, nābhîa (decl. $3, a)$, [nābhāā , to announce].
Holy, דיִדְ, khāsîd (decl. 3, a).
A commandment, (a), mitsvāh (tsāvāh, to set up).
A covenant,
Between,
Seed, yาไ!, zĕ'răy (zārăy, to scatter, to sow).
Time, season, תyy, עēth, (c. decl. $8, b$; contr. for צֶדת, from ה
 to slay, above).
When? 'دוֹT, māthai.
How long? , עַ, עădmāthai.
Harp, lyre, רֹּ
Numerous, כָָּּר, cābhēd.
To be able, לֹ̣̆, yācōl (verb middle $O$ ).
A prison, בִּית הַסוּרים, bêth hăsûrîm (lit. house of the bound; contr. from בּיָת :דָאַסּרִים:
ר אֲ, a prisoner; partcp. of $\mathcal{T O}$, àsăr, to bind.
To go forth, $\underset{\substack{\text { ™ }}}{ }$, yātsā.


10 11



 חֹרֵשׁׁ רָע בְּכָל־עֵת :
14 בְדֶרֶדּ בִּינָּה : 15 טָּבְּחָה



 * אֶדרשׁׂ





1 dārăshtî ěth-Y'hōvāh.
2 gādăltā m’ōd. $\quad 3$ văânî nāsăchtî mălcî עăl-Tsiyyôn. 4 cāth'bhû sitnāh yăl-yōsh'bhê Y'hùdāh. 5 tiphsû ěthn’bhîê hăBBăyăl. 6 lāmmāh rägh'shú gôyîm? 7 Hāgār bār'khāh mipp'nê Sārāh.
8 v'dé̛rěch khasîidãv yishmōr. 9 m'zimmāh tishmōr עālèchā. 10 n'tsōr, b'nî, mitsvăth ābhīchā. 11 zō̃th b'rîthî ${ }^{\text {asshěr }}$ tishm'rû bênî ûbhênêchĕm' ûbhên zăr'yachā ăkhàrèchā. 12 עăd-mãthai עātsell tishcăbh'? 13 ādām B'liyyăyăl īsh ávén, kôrēts b’yênāv, khōrēsh rāy b'chŏl-yēth. $\quad 14$ עizbhû ph'thầm v'ishrû bh'dẽ̛rěch bhînāh. 15 tābh'khāh tibhkhāhh, mâs'chäh yênāhh, ăph עâr'chāh' shŭlkhānâhh.
16 r'shāyîm $1 \bar{o}^{\text {a }}$ yishc'nû ārěts ( $p$.). 17 v’ăch ěthdimchĕm' l'năphshōthêchĕm' ědrōsh. 18 Yûbhāl hûa hāyāh* ${ }^{\text {abhî }}$ cơl-tōphēs cinnôr v'yûgābh. 19 mî yāchōl lishpōt eth-yămm'chā hăccābhēd hăzzěh ? 20 mibbêtl hăsûrìm yâtsâ limlōch.

1. I will seek Jehovah. 2. My children, seek ye the Jehovah. 3. Why did he fly from the face of Abraham? 4. I will keep this thy covenant. 5. They will write an accusation. 6. How long shall we diwell in the land? 7. Thou shalt keep my covenant. 8. We will keep their covenants.
9) Write down the Perfect, Imperative, and Imperfect of shämăr through all its persons.
10) Write down the Infinitive (absol. and constr.) of dārăsh.
11) Write down both Participles of nätsär .

## Chap. VIII. § 3. Niphal.

297 The full characteristic of this conjugation is the preformative syliable hin (ה) (ה) •). It appears only in
 With the Inf. are connected, in form, the Imper.
 In the Perf. the (less essential) $h$ has been suffered to fall away, and only $n$ remains as the characteristic, hence פִּקטִּ (niktăl). The Participle is distinguished from the Perfect only by the long ( $\tau$ ), as נִקְטָלָה fectly analogous to that of Kal. [See Paradigm D in Appendix.]

Hence the characteristics of Niphal are (1) for the Perf. and Partcp. the Nun prefixed; for the Imper., Inf., and Imperf. Dagesh in the first radical.
299 'The same marks are found in the irregular verbs, except that where the first radical is a guttural, Dagesh forte is necessarily omitted, and compensation made for it by lengthening the preceding vowel.

Significations of Niphal.] Niphal resembles the Greek middle voice, and hence,
a) It is primarily reflexive of Kal; often in verbs which express passion or feeling.
b) It frequently expresses reciprocal action-

1) primarily, when the action is done to one another (to each other), or by one with another;
2) secondarily, when two or more are concerned in the (301) same action in opposition to each other (B. $a, b$ ).
c) It also, like Hithpaël and the Greek Middle, denotes an action done to or for oneself.
d) It is often also passive of Kal, but also of Piël and Hiphil, when Kal is intransitive or not in use ; and in this case its meaning may again coincide with Kal (חלָּ sick), and even take an accusative.
Examples of denominatives are: נִלְבּב, cordatum fieri, from 302

The older Hebrew Grammarians consider Niphal as the proper 303 Passive of Kal. This is decidedly incorrect; for Niphal has not the characteristics of the other passives. According to the usage of the language, the passive signification is certainly the predominant one; but it was first derived from the reflexive. The prefixed hin has (like the hith of Hithpaël) the force of a reflexive pronoun.

The Inf. absol. נקְ: (niktōl) connects itself, in form, with 304 the Perfect, to which it bears the same relation as híh to קטַ. The $\boldsymbol{i}$ in the final syllable (which is essentially long) is only found in the Inf. of Piël and Pual.
a) In pause [282], Pathakh often takes the place of Tsere in 305 the final syllable.
b) In the 2nd and 3rd plur. fem. the form with Pathakh is more common than that given in the Paradigm: e. g.
 lxv. 17.
c) When the Imperf., or the Inf., or the Imper. is immediately followed by a monosyllable, the tone is mostly drawn back upon the penult, and consequently the final syllable, losing the tone, takes Segol instead of Tsere: e.g.

d) In a few words, this form with the retracted tone is the only ore in use.
e) A frequent form of the 1st Pers. is (ǐkkātell).

The Short Paradigm of Wal and Niphal.


Examples of Verbs in Niphal.
shāmăr, to keep.
sāthăr, to hide.
shāphăt, to judge.
lākhăm, to devour : to consume.
[bāhăl, to tremble].
[thāyăbh].
[mālăt,to be smooth; hence to slip away].
[chālăm, to wound, pierce].
[shāyăn].
[tsāmăd, to bind].
[rādăm *, to snore].

Niphal.
(נִשִׁ) to keep oneself $=$ (1) abstain nishmăr from: (2) take heed, beware
(!?:) to hide oneself; to lie hid; to be nistăr
(!ִשׁטֵּ) to contend (in a suit); to latinishpăt gate (recipr.): i. e. to place oneself with another at the bar of a court (E.).
(נ) (to consume one another $\Rightarrow$ ) nilkhằm fight [ $\mu \dot{\alpha} \chi \varepsilon \sigma \theta a \iota]$.
(נבְה) to tremble; to be terrified; to nibhhăl Alee; to make (eager, rembling) haste [after, ?].
! nithyăbh
נִִלַט to deliver oneself; to escape; to nimlăt be delivered.
גְבלַּ to be insulted; to be shamed; nichlằm to be ashamed [aioxv́veo日at].
[\}ִ nishyăn to confide in.
 nitsmăd tacked or adhere to.
!ִ to sleep heavily; to fall down nirdăm astounded.

* An onomatoepic word. Cf. $\delta \alpha \rho-\theta \dot{\alpha} \nu \omega$, dor-mio (G.).
［shākăph，prob．to lay over；to cover．］
（to lay oneself over［e．g．a win－（307） nishkaph dow－sill］for the purpose of looking out＝）to look out； to behold；to hang over（of a mountain）；and fig．to impend． NI $\left(\mathrm{a}^{3}\right)$ to show oneself a prophet；to nābāa prophecy．

נִבְגר to be warmed；fig．to burn，to nicmăr yearn．

## Vocabulary．

［The forms in crotchets do not occur in Kail．］
 （in Niphal）．


răsh（Niph．，to be cast or tossed up；to be agitated， troubled）．
To separate， $7 \underset{-}{7}$ ，pārăd．
To break， $7 \underset{\sim}{\mathcal{T}} \underset{T}{*}$ ，shābhăr．
To bury，7בַp，kābhăr．
To hold，hold up；to acquire，习习习，tāmăch．
To take；to catch，לָּ，la－ chad＊．

To gather：to collect， $\boldsymbol{Y}_{\boldsymbol{T}}$ ， kābhăts．
To stumble，$\underset{\substack{\text { • ex }}}{\text { ，cāshäl．}}$
To burn，ワフ꾼，sārăph．

（Niph．，to be unpunished）．
nĕgĕd．From before，קִּנֶּ．
Therefore，yo yo，עăl－cēn．
Suddenly， $\mathcal{y}$ תֶּ，pěthăy．

Grey－hair：old age， sêbhāh（sîbh，to be grey－ headed）．
Cord，$\underset{\because}{2}$ ， bhăl］，to bind）．
A treacherous person， 7 ，גְּ $\mathfrak{i}$ ，boo－ gēd（partcp．Wal of［bāgăd］ to cover）．
Garment， bĕ＇gěd．
Harvest，ריִּ $p_{T}$ kātsîr（decl． 3，a）；kātsăr，to reap．

Deceit, (only in plur.), hāphăch.
Wickedness, 7 TM, hăvvāh.
Righteous,
To write; to number, סָָ $s$ āphăr.
bhăb, to become numerous).

Famine, $\underset{\uparrow}{\beth} \prod_{\uparrow}$, rāyābh (rāyēbh, to be hungry).

The bnwels (fig. compassion), ロก그, răkhăm (decl. 6,f).

## Exercise 30.

 : ${ }^{2}$
 טַּרִֵּּא




 10
 1212 13

 תִכָּרֶת הֶאֶרץ בָּרָּ


18

1 nigrăztî minnĕ'gĕd Yênèchā. 2 v'hār'shāyîm căyyām nigrāsh. 3 yăl-cēn pĕ'thăy yǐshshābhēr', v'ên mărpêé.
4 tikkābhēr b'sêbhāh tôbhāh. 5 b'khăblê khăttâthô yittāmēch. 6 nishm'dāh miBBinyāmin ishshāh. 7 b'dě'rĕch khŏchmāh lō thiccāshēl.
8 b'gādāv lō thissārăphnāh. 9 mẽyôlām nissăchtî *. 10 nirdām băkkātsîr bēn mēbhîsh $\uparrow$. 11 l'shôn tāhpŭchôth ticcārēth. 12 b'hăvrăth bōg'dîm yillāchēdû ( $p$ ). 13 yād l'yād $\ddagger$ lō-yinnākĕh rāy, v'zĕrăy tsăddîkîm nimlāt ( $p$ ). 14 gămdāmô hinnēh nidrāsh ( $p$ ).
15 lō-thiccārēth hāērěts bārāyābh. 16 nichm'rû răkhåmāv ĕl-ākhîv. 17 hikkābh'tsû b'nê Yăעakōbh. 18 bêth r'shāyîm yishshāmēd.

* For ninsactí.
+ 'That maketh ashamed.'
$\ddagger{ }^{\prime}$ Hand in hand' $=$ ' though hand be joined in hand.'
b) 1. His brother was taken-captive. 2. Thy seed shall not (309) be numbered (for *) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked ( $p l$.) shall not be unpunished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be utterly destroyed. 13. Gather ( $p l$. ) all Israel : and they were gathered. 14. (In the-being-gathered-together of the nations $=$ ) In the nations being gathered together and the kingdoms. 15. Those who-aregathered ( $p l$. partcp.) to thee.

16. Write down the short Paradigm of שַָּׁׂ in Niphal.
17. Write the Hebrew of-
1) To be buried.
2) Ye (fem.) shall be buried.
3) Being buried (fem. sing., fem. plur.).

## Chap. VIII. § 4. Pièl and (its passive) Pual.

The characteristic of this conjugation is the 310 doubling of the middle radical.

In Piēl, the Imperf. (יְֵּּ:, y'kăttēl) and the 311 Partcp. (מְקַטֵל, m’kăttēl), whose preformatives take Sh'va, are formed, according to the general analogy, from the Inf. and Imperat. קֵֵַּ. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the 3 rd sing. of the Perfect. In other respects the Active and Passive follow the same analogy. In the Perfect of Piēl, Pathakh takes the place of Tsere in the first and second persons, which, properly, have for their basis the form Seper See (and learn) the full conjugation of Piel in Paradigm D.

The $P$, which in this and the succeeding conjugations is the 312 characteristic of the Partop., may be derived from who? in the sense of some one.

The characteristic Dagesh in the middle radical is omitted 313 only in the following cases-
a) When this letter is a guttural.
> * P!: How pointed before Resh?
b) Sometimes, though rarely, when it has $S h$ 'va; the omission is then sometimes indicated by a Khateph under the letter that ought to be dageshed.
4 In the Imperf. and Partcp. the Sh'va under the preformatives may always serve as a mark of these conjugations.

Significations of Piēl.]
a) It denotes intensity and repetition *, and that the action is performed upon many. This signification of Piēl is found with various shades of difference. With the eager pursuit of an object is connected the influencing and urging others to perform it. Hence,
b) It has a causative signification (like Hiphîl), and may be resolved by to make, cause, or let; to declare (a person to be what the root denotes); to regard him as-, to help.
c) Denominatives are frequently found in this conjugation, which in general mean to make a thing (what the noun expresses), or to be in any way occupied with it.-What kind of reference the verb then denotes, depends on the kind of operation of which the noun is susceptible: in the case of several possible operations, custom arbitrarily affixes the verb to one of them; and often restricts the use of it, in this sense, to particular objects (e. g. to a field in the case of to stone).
d)' They sometimes express the taking away or injuring the thing or part, of which the noun is the name. [Compare our, to brain a man; to bone a herring; to stone raisins: to dust a room, \&c.]
$e)$ So also in some verbs, whose origin cannot be traced to a noun.
a) When Pièl approaches the causative force of Hiphil, it primarily expresses this notion with the accessory one of care and great activity.
b) Sometimes, however, it is used together with Hiphil, without any great difference of force, especially to express transitively what Kal expresses intransitively (E.).

[^12]The Short Paradigms of Kal, Niphal, and Piel.

|  | 1 Perf. | tr. | 3 Inperat. | perf. |  | $\left\lvert\, \begin{gathered} 6 \text { Past } \\ \text { partch, of } \\ K u \end{gathered}\right.$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Kal | kātăl | k't | k'to | yik | kōtel | kāât |
| 2 Niphal | n | hikkātēl | hikkātel | yikkātel | niktāl |  |
| Piel | kittel | kătēel | kăttel | y'kăttēl | m'kăttel |  |

Normal Forms.
Perf. kittēl, kitt'lāh, kittăl'tā.
Imperat. kăttē, kătt'lî, kăt $t \bar{l} l^{\prime} n a ̄ h$.
Imperf. y'kăttēl, t'kătt'lî, t'kăttēl'nāh.
Examples.

(Piēl)
צּּ, tsiddēk, to declare innocent $(314, b)$.
ד..., yilled, to assist in child-bearing.
1...p, kinnēn, to make a nest (ק)., kēn, nest).
Y. עִ, עippēr, to throw dust (עāphār, dust).
d) , שׁׂרֹשׁ, shērēsh, to root out [the form will be explained hereafter].
בּ!?, zinnēbh (to injure the tail=) to rout the rearguard of an army.
e) כֵקּ, sikkēl, (1) to stone, (2) to remove stones from a field.

L 2

Pual is the Passive of Pièl: e. g. בנגT, to steal; Pièl, to steal; Pual, to be stolen.
320 In Piel the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea: e. g. רָּ in Piēl to stitch up, in Kal to heal; 군, Piēl to cut, to hew out, Kal to form, to make; הּרָTM, Pièl to uncover, Kal to reveal.
Piel is also found intransitively, but only in poetry, as an intensive form, as $\boldsymbol{\Omega}$, frangi; to be open.

The Perfect of Pièl has frequently Pathakh in the final syllable instead of Tsere: e. g. אִּבּד, to destroy; pieces. This occurs especially before Makkeph, and in the middle of a period, when other words immediately follow; but at the end of a period Tsere is the more common vowel. Some
 wash.
a) The Imperf., Infin., and Imperat., when followed by Makkeph, generally take Segol in the final syllable *.


 gando); and in Pual, But more frequently the form קַקִּ is used.
325 In Pual, instead of Kibbuts, is found less frequently KhametsKhatuph $\dagger$ (e. g. ממָדָּם:, dyed red).
326 The Partep. Pual sometimes occurs without the prefix ? P? it is then distinguished (like the Partcp. Niphal) only by the Kamets in the final syllable (e. g. לְקָּ, taken).

* In the 1 st pers. sing. Imperf., besides אֲקָּ, there occur

+ It is merely an orthographic variation, when Shurek takes the place of Kibbuts, as יוּיֶ?


## Vocabulary.

To scek; to try to get, בּבּקּׁu, bikkēsh, Pièl (Kalnot used). To restore, repay, recompense, שׁׁuna , shillăm, shĭllèm (Pièl); [(shālăm), to be at peace, \&c.].

To seek early, שָׁñ, shākhăr (denom. from shăkhăr, the dawn).
To overthrow; to pervert, סלָ, sālăph, in Piēl.

To separate, 7 근, pārăd. Niphal, to separate oneself; to be separated.
To lie, בָֹּ Kal and Pièl).
Knowledge, perly an inf.).
A scorner: a scoffer, ץל?, lēts, partcp. of לher (v), to scoff, mock.

Sevenfold, yāthă'yı̆m (prop. a Dual).
Thus,
Life,

Evil, ערַ, răע ; and $\underset{\uparrow}{\square ข ָ}$, rā- 327 עäh, fem. (as abstract).

Wickedness, עāh (rāshăע, to be wicked).
 ăyı̆n (constr. ên).
Folly, אֲּלֶּ
Mischief, עָּ עָ עāmāl.
Lip,


A witness, ע․, עēd (strictly a partcp. from עוּד): decl. 1.

Truth, faithfulness, אֵמוּן, ēmûn (decl. 3, g) ; îsh emûnîm (a man of faithfulness $=$ ) a faithful (or true) man.

To wash [モַָָּּ], cābhăs, in Piēl and Pual.

To be or become clean, טָּרָ, $t \bar{t} h \overline{\mathrm{e}} \mathrm{r}$.

* This particle (properly a substantive, denoting nothingness, nought) always comprehends the substantive verb (to be).

Exercise 31 (Piēl).

328 a) : 2 3

 רָּצוֹן : 6 רִשְׁעָ : חַדָּאת: 7 חַטָּאִּ רָעָ טוֹב (323,a):


 : 11
12 13 דָּמוֹ חִֵּּדּה נִדְרָשׁ :
 15

 וּטְּרּרתּת

1 hă-m'lămmēd ādām dāyăth ( $p$ ). 2 bikkēsh lēts khŏchmāh, vāāy̆̆n $(p) .3$ y'shăllēm shibhYāthāyîm ( $p$ ). 4 cēn-ts'dākāh l'khăyyîm ûm'răddēph rāyāh l'môthô. 5 shōkhēr tôbh y'bhăkkēsh rā-tsôn. 6 rishyāh t'săllēph khăttāth. 7 khăttâîm t'răddēph rāעāh, v'ěth-tsăddîkîm y'shăllĕm-tôbh. 8 l'thăă vāh ${ }^{1 s} y^{\prime} b h a ̆ k k e ̄ s h ~ n i p h r a ̄ d . ~$ 9 ivvěllĕth ādām t'săllēph dărcô. 10 yāmāl siphtêhĕm t'dăbbēr'nāh. 11 libb'chā y'dăbbēr tăhpŭ'chôth. 12 yēd ${ }^{e}$ mûnîm ${ }^{10}{ }^{a}$ y'chăzzēbh. 13 dāmô, hĭnnēh, nidrāsh ( $p$ ). 14 ên m'kăbbēr lāhēmmāh. 15 cibbēs băyyăyĭn l'bhŭshô ûbh'dăm-yªnāblîm sûthōh. 16 v'chibbăstĕm bigdêchĕm băyyôm hăshsh'bhîyî ût'hărtěm.
b) 1. Their clothes shall be washed on ${ }^{7}$ the third day. 2. Foolishness perverteth our ways. 3. We will seek ${ }^{18}$ wisdom and knowledge. 4. Wisdom will not pervert the ways of men. 5. I have washed my clothes. 6 . We will wash our clothes. 7. She has washed her clothes, and is clean. 8. We have washed our clothes, and are clean. 9. Having washed his clothes. 10. They were sought-for.

## * Kamets in pause.

+ 'One who is separated,' or 'who separates himself (from mankind in general).' 'This is the subject or nominative case.

The Short Paradigms of Kal, Niphal, Piel, and Pual.

|  | 1 Perf. | 2 Inf.cstr. | 3 Imperat. | 4 Imperf. | 5 Partep. | $\begin{aligned} & 6 \text { Past } \\ & \text { partep. } \\ & \text { of K Kul } \end{aligned}$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 Kal | kātăl | $\mathrm{k}^{\prime}$ ¢ol | k'tōl | yiktōl | kōt | kātûl |
| 2 Niphal | niktăl | hikkātel | hikkātel | yikkātel | nik |  |
| Pièl | kittel | kătēl | kătē̄l | y l kăttēl | m'kă |  |
| Pual | kưtăal | kǔtăl | (none) | y'kŭttăl | m'kŭt àl $^{\text {l }}$ |  |

## Vocabulary.

Soul, person, (decl. 6, 8; nāphăsh, to respire).
Bounty, gift, בּרְָּׂ, b'rāchāh (ně'phěsh-b'rāchāh, person of bounty $=$ a bountiful person); bārăch, to bless.
Lo! 1̣.., hēn.
 sě'chěl or sē'chel (decl. 6, a 2); sāchăl, to act wisely.
According to, לִִּ, l'phî (ל ? and The stat. constr. of the irregular pěh, तֶּ, a mouth).
To praise, חִ. Tל., hillēl (Piēl of [hālăl] to be bright, clear).
Hope,


To draw, صָָׁׁך, māshăch (Piēl, 330 to protract).

 to be worn; to be sick).
Rebuke, תּת ( $a \omega \mathrm{y}$ ), tôchăkhăth; yāchăkh, to prove, to rebuke.
To hide [רת구] , sāthăr (Pual, to be hidden, to be secret).
To cover, forgive, expiate,

Bone, עֶֶּ, עětsĕm (in pause, עā’tsěm).
 shāmăע, to hear.
Love, אֲהָּ, ăhabhāh $(\omega)$.
Dust, עָּ, עāphār.

T Some segolate nouns with vowels $\stackrel{c}{c}-\breve{c}$ are not declined 331 like mĕl̆̈ch (mălchî, \&c.), but like sēphĕr (decl. 6, b), siphrî, \&c. Sě'chĕl (or sēchĕl) takes sichlí.

Exercise 32 (Pual).

 3 3 לְפִּ 4 5


 8






1 nĕ'phĕsh-b'rāchāh th'dŭshshãn $(p) .2$ hēn tsàddîk bāārěts y'shŭllām ( $p$ ). 3 l'phî sichlô y'hŭllăl-îsh. 4 ně'phĕsh khārŭtsîm t'dŭshshān ( $p$ ). 5 tôkhĕlĕth m'mŭshshächāh măkhalāh lēbh. 6 shōmēr ${ }^{\text {a }}$ dōnāv y'chŭb'bād ( $p$ ). 7 tôbhāh tôchăkhăth m'gŭllāh mēăhanbhāh m'sŭttārěth $(p)$. 8 b'khě'sěd věměth y'chŭppăr yāvōn. 9 shŭddăd sādĕh. 10 sh'mûyāh tôbhāh t'dăsshĕnyā'tsěm ( $p$ ). 11 shāmmāh kŭbbăr Abhrāhām v'Sārāh ishtô. 12 v'shŭppăch dāmām cěyāphār. 13 hăbbĕ'gĕd cŭbbăs.
b) 1. Our fields are wasted. 2. This (is) the place where ${ }^{12}$ I shall be buried. 3. The righteous ( $p l$.) are recompensed in the earth. 4. 'Ihose who observe (partcp.) their masters are honoured. 5. The iniquity of my people shall not be purged. 6. The river in which ${ }^{11}$ the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (masc.) iniquities purged ? 9. Shall not your (fem. pl.) clothes be washed ? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12 Thy mercy, by which my iniquities are purged.

[^13]Chap. VIII. § 5. Hiphîl and (its passive) Hophal.
a) The characteristic of Hipĥ̂l is a prefixed $h a ̆$ or 333 $h i$, and - inserted after the second radical.
b) From the Infin. הַקטְיל are formed the Imperf.
 מהּהְקִיל
c) In Hophal (as in Pual), the Infin. is of the same form with the 3rd pers. sing. of the Perfect; and in its other forms follows the general analogy.
In the 1st and 2nd pers. Perf. the '- falls away, 334 and Pathakh takes its place. See the Paradigm, Appendix D.

The Yod (which is not found in the Aramæan or Arabic) 335 does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel.

The marks of this conjugation are, therefore, in the Perf., 336 Imperat., and Infin., the prefix $\boldsymbol{\pi}$; in the Imperf. and Partcp., the vowel under the preformatives, which in Hiphill is Pathakh, in Hophal, Kibbuts or Kamets-khatuph.

Meanings of Hiphîl.]
a) It is properly causative of Kal (and in this sense 337 is more frequently employed than Piel).
b) When Kal is transitive, Hiphîl takes two accusatives.
c) Frequently Piēl and Hiphîl are both in use in the same signification (as $\underset{\sim}{7}$, àbhăd, to perish; Piēl and Hiphîl, to destroy); but generally only one of them is found, or they have some difference of meaning: thus $\underset{\sim}{7} \underset{\sim}{\top}$, cābhēd, to be heavy; in Piēl, to honour; in Hiphîl, to make heavy.
d) Intransitive verbs merely become transitive: e. g. $\mathrm{T}_{\underset{\tau}{\top}}^{\text {g }}$, to bow (intrans.) ; Hiphîl, to bow (trans.).

The causative and transitive Hiphîl is employed in Hebrew for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's habit of body was conceived in Hebrew as the result of personal agency, and represented as produced by the individual himself: e.g. [ אֵַּ, Hiphîl, to become strong (properly to develop strength); ワַט్ర, Hiphîl, to become feeble. The same analogy applies to $\bar{\sim}$ riches); also especially to words which express the taking of a new colour, as הִלִ?, to become white, \&c. Moreover, states or conditions, become, in the Hebrew mode of conception, acts: e. g. החרישיש, not, to be silent, but properly to keep silence (silentium facere, Plin.) ; הרִּיֶ, to lead a quiet life. In such cases there is often an ellipsis, as החיטִיב, to deal well; דֹשׁחית, to do wickedly, properly to make good or bad (sc. which are also often expressed).
a) These remarks apply also to Denominatives, i. e. the verb often expresses the notion of producing or putting forth, what the original noun denotes, e. g. דְשִׁרִשׁ, to put forth roots; הקרִין:
b) Hiphîl also expresses the actual use of a member, as הֶNְיֶ, to listen (properly to make cars); הִלִשִין, to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

The signification of Hophal, as of Niphal, may sometimes coincide with that of Kal: e.g. לָ י , potuit, Imperf. Hophal, potens fiet, i. e. poterit.
It is only the Perfect of Hiphîl that always retains the - of the final syllalle (ín 3rd pers. sing. and plur.); on the contrary, the Infin., Imper., and Inperf. frequently take Tsere instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with $\bar{\imath}$ and $\bar{c}$. Tsere is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal $S h^{\prime} v a$, and, with gutturals, is changed into Pathakh.

The Infin. absol. has generally Tsere, with and without Yod, 342

The Imperat. but seldom takes the form הֲקטִיל; instead of it 343 are employed the shortened and the lengtheued forms הַקְּל and הָהְטִילָה . The first takes Segol before Makkeph $\dagger$.
In the Perf. are sometimes found the forms הֶכְלְמַּנוּ, we have 344 reproached, and אנגאַלתּ, I have soiled (with $\mathbb{N}$ as in Aramæan).

In the Imperf. and Partcp. the characteristic $\mathrm{T}_{\text {regularly }}$ 345 gives place to the preformatives, as מַקִטִיל ,יַקִטִיל, but not to prepositions in the Infin., לְהָקִטְיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions.
5 The tone, in Hiphîl, does not fal! on the afformatives 346 ${ }^{1}, \boldsymbol{\pi}_{\vec{\tau}}$, and $\cdot \underset{-}{ }$ They take it, however, in the Perf. when Vav conversive is prefixed.
In the Passive (Hophal) Perf., Imperf., and Partcp. $\breve{u}(\because)$ is 347 found in the first syllable as well as $\check{o}(\tau)$, דהקטְ, but not so often in the regular verb : e. g. $\ddagger$. $\ddagger$.

The Infin. absol. is distinguished by (.") in the final syllable. 348 Of the Infin. constr., as given in the Paradigm, there happens to be no example in the regular verb.
The Short Paradigms of Kal, Niphal, Piel, Pual, Hiphil, ane Hophal.

|  | 1 Perf. | 2 Inf. cstr. | Imperat. | 4 Imperf. | 5 Partcp. |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 Kal | kātăl | k'tōl | k'tōl | yiktōl | kōt | kātûl 349 |
| 2 Niphal | niktăl | hikkātel | hikkātel | yikkātel | nik |  |
| 3 Pièl | kittēl | kătēl | kăttēl | $y^{\prime}$ kăttel | m’kăttêl |  |
| 4 Pual | kŭttăl | kŭtăa | (none) | y ${ }^{\text {a }}$ ưtăl | m'kŭttà |  |
| 5 Hiphâl | hiktîl | hăktil | hăktēl | yăktil | măktî |  |
| 6 Hophal | hŏktăl | hơktă | (none) | yŏktăl | mŏktā] |  |

* Unfrequent exceptions, in which the form with Tsere stands for the Infin. constr., are found in Deut. xxvi. 12; xxxii. 8.
$\dagger$ The form of the Partcp. with (*) in the Sing. is doubtful (Isa. liii. 3).
$\ddagger$ Verbs ${ }^{\prime \prime}$.


## Vocabulary.

350 To be holy, שiׁp, kādăsh.
To bend forward, Пָּשָ, shākăph (in Hiph. to look).
To act prudently, לַָֻּ, sāchăl (in Hiph. to be wise, partep. wise).

To hide; to treasure up, צָּדָ tsāphăn.

To hearken unto, קשׁׁב Hiph. with to prick up the ear to; to incline the ear to $=$ attend $t o$ ).
To hunger, רָּ רָ., rāעēbh (in Hiph. to cause to hunger; to starve).

To devise, $\underset{\sim}{\text { שָׁ }}$, khāshăbh.
Heaven, (constr. צשֵׁׁים).
Doing; deed (of man, in a bad sense), (yāălăl).
Now, עֲתָּ, עăttāh.
Profane, ${ }^{7}$ חָּ, (usually translated hypocrite).

Corn (separated from the husk), 그 (d), băr (bārăr, to separate).
花, Kamets Khatuph instead of Khateph Kamets).
From above, עַפִּ, mimmăyăl.
From below, פִּתחתת, mittăkhăth.
To shame : to hurt, פַַָּ, cālăm (in Pièl).
A lamb, שֶּ $\mathfrak{\vartheta}$, cě'bhĕs.
Wise; intelligent, מֵבין, mēbhîn.
A prodigal, ללֵir, zôlēl (partcp. Kal).
Lot, ,
Powerful, עָצום, עātsûm.
To eat, אָּדַ, āchăl.
Fiesh, שׁׂאֵ:
To strip (off); to flay, טָּטָ pāshăt.


עֲִִילִּה:












 אֹֹתָם אֶתֹדָאָרץץ : 12 אָנִִי



 1515



 זוֹלְלִים יַכְלִים אָבִיו :

1 hishkîthû hithyǐbhû yalî- 351
lāh. 2 Y'hōvāh mishshāmăyim hishkîph עăl-b’nêādām, lirâoth hâyēsh măsĉ̂l dōrēsh ěth- ${ }^{\text {Elōhîm. }} 3$ b'nî im mitssōthăi titspōn ittāch, l'hăkshîbh lǎkhŏchmāh ŏznĕkhā. 4 yăttāh bhānîm hăkshîbhû l'Mmrê phî. 5 lô yăryíbh Y'hōvāh néphěsh tsăddîk. 6 b'phĕh khānēph yăshkhîth rëyēhû. 7 b’rāchāh l'rōsh măshbîr bār. 8 tôbh yănkhîl b'nē-bhãnîm. 9 r'tsôn-mělĕčch l'yě̌bhěd măscîl. 10 lēbh ādām $y^{\prime} k h a ̆ s h s h e ̄ b h ~ d a ̆ r c o ̂ . ~ 11 ~ h i n-~$ khîl ōthām ěth-hāārěts.
12 ānōchî hishmăătî ěthhāe mōrî mipp'nêhěm.
13 văăstimîd piryô mimmăyăl r'shŏrāshāv mittākhăth.
14 v'hăcc'sābhîm hiphrîd Yăעakōbh. 15 midyānîm yăshbîth hăggôrāl ( $p$ ); ûbhên עatsûmîm yăphrìd. 16 āch'lû sh'êr עăminî v’עôrām mēyalêhěm hiphshîtû. 17 nōtsēr tôrāh bēn mēbhîn v'rōyy̌h zôl'lìm yăchlîm ābhîv. * 'One who feeds,' partcp. Kal.
(351) b) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause- contention -to-cease. 6. We will separate the righteous. 7. Wisdom separates her children.
8. Write down the short Paradigms of ${ }^{\sim}$ Hiphîl.
9. Write down the short Paradigm of סָּר in Piel.

## Vocabulary.

 lîch.
To invade, lay waste, shādăd.

To trouble (water by trampling in it), ビפา, rāphăs.
 khăth (in Hiph. and Hoph. to be corrupted).
To stand, Tปปָ, yāmăd (in Hiph. to make to stand; Hoph. to be set or placed: al. to be held up).
To mourn, $\underset{\tau}{\boldsymbol{Z}}$, ābhăl.
Grave, קֶּר, kěbhĕr (decl. $6, a$; but, with suffixes, $\left.k i b h r-i, \&_{c} c.\right)$.
Branch, ไֶ̉̉, nētsěr.
Gift: a bloodless sacrifice; a meat-offering, פְצְחָה ( $\omega$ ), minkhāh (mānăkh, inus. to give).

A drink-offering, נֶסך, ně'sĕch (decl. 6, as khĕ'bĕr); [nāsăch, to pour out].
Rain, as $k$ kébhër $^{\prime}$ ).
Corn, $\prod_{\tau}$ TָT, dāgān (decl. 4, a); [dāgāh, to increase].
A fountain, מַּעִיךְ, măyyān.
 (from rāchăbh, to ride on a horse, \&.c., or in a carriage).
Anger, Пی, ăph (for ĕnĕph from ānăph, to breathe: literally, nose) : decl. 8.
To become dry; to be dried up, יבשׁ•, yābhēsh.
Strength, గַּפּ, cōăkh (decl. 1).
 (partcp. Hophal, made to cleave, to adhere).
The jaws, מלקוֹחוֹחים: khă'yim (dual).
Ploughman, אִכָּרים, iccārîm.

Exercise 34 (Hophal).




 7 חַפֶּלֶּד דָיָה טָּעָּמָד





 וִלֹא הְכְלמִמוּוּ :

1 yālèchā hŏshlăchtî.
2 v'ăttāh hŏshlăchtâ mikkǐbhr'chā c'nētsĕr nithעābh *. 3 hŏchrăth minkhāh vānĕ'sĕch mibbêth Y'hōvāh. 4 ābh'lāh adāmāh cî shŭddăd dāgān. 5 hŏmlāch עăl-mălchûth. 6 măy yān nirpās* ûmākôr mŏshkhāth, tsăddîk $\dagger$ māt $\ddagger$ liphnê rāshāy. 7 hāmměllĕch hāyāh mŏy゚mād bămmerrcābhāh. 8 yihyû § mŭchshālîm l'phānèchā b'yēth ăpp'chā. 9 yābhēsh căkhěrrĕs cōkhî, ûl'shônî mŭdbāk mălkôkhāi. 10 v'hŏchl'mû iccārîm cî lōhāyāh gěshĕm bāārĕts ( $p$.). 11 hāānāshîm tōbhîm lānû m'ōd v'lō hŏchlămnû.
b) 1. Upon thee were we cast. 2. He will be cast out of his grave. 3. The wicked shall be cast out of their graves.- 4. The meat-offerings and the drink-offerings shall be cut-off. 5. The corn shall be wasted. 6. Were they not cast out from their graves like abominable branches? 7. They will be made kings over those kingdoms.
 Hophal.

* 5,2 [ $=$ fifth form of 2 nd conj.: i. e. partcp. of Niphal].
+ Supply 'so is' before tsăddîk.
$\ddagger$ port partep. Kal from מוּט, to shake, to totter, to slip, \&c.
§ 'Let them be.'

9. Write down-
a) Who is buried $\left\{\begin{array}{l}\text { with him. } \\ \text { with them }\end{array}\right.$
b) The graves in which they are buried.
c) The graves of the Gentiles.
d) He destroyed the cities of the Gentiles.

## Chap. VIII. § 6. Hithpaèl.

 has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle $\mathbb{\Omega}$, self.355 The $\Omega$ of the prefixed syllable הִת suffers the following changes :
a) When the first radical is a sibilant ( $D, \gamma, \underset{\sim}{*})$, it changes places with $\Omega$, as (from shämăr)
 burdened, for הִתְסֵּל.
b) With $\Xi$, moreover, the transposed $\boldsymbol{\Omega}$ is changed


c) Before the $t$-sounds ( $\uparrow, \bullet, \Omega$ ), it is assimilated,
 self; דתתַּפּם, to conduct oneself uprightly.

Sometimes assimilation takes place before $\boldsymbol{\jmath}$ and $\boldsymbol{\jmath}$; once before 7 .
The meanings of Hithpaèl.]
a) Most frequently it is reflexive, but chiefly of
 avenge oneself; החתאֵּר, to gird oneself.
b) Then it means, to make oneself what is expressed by the first conjugation: hence, to

* Chald. אִ, Syr. אֶת:
conduct (show, imagine) oneself as such, to affect (356) to be such; properly to make oneself so and so, to act so and so: e. g. דִתַגָּדֶל, to make oneself great, to act proudly; דִתחּחֵֵּּם, to show oneself cunning, crafty.
c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. ābhăl (Kal), to mourn, is found only in poetry. Hithăbbēl (Hithpaēl), in the same sense, is more common in prose, and even takes an accusative.
d) It expresses reciprocal action (like Niphal), as ,הִתרֶהּ, to look upon one another.
e) More frequently it expresses what a man does indirectly to or for himself (comp. Niph.). It has then an active signification, and governs an accusative: e. g. הִתְּשְּט, exuit sibi (vestem); התחפּת, solvit sibi (vincula). So, without the accusative, הִתְהַּלִּד, to walk about for oneself (ambulare).
f) It is but seldom that it is passive: e. g. התְפַּקּקִד, to be numbered, mustered.

The Perfect, as in Pièl, has frequently Pathakh in the 357 final syllable, as דת, דתהּ, to be strengthened. Final Pathakh occurs also in the Infin., Imperf., and Imperat. (הת sunctify thyself). In pause these forms take Kamets, as יֶּתּהּ

358 The Short Paradigms of the Regular Verbin all its FORMS.

|  | 1 Perf. | 2 Inf. cstr. | 3 Imperat. | 4 Imperf. | 5 Partcp. | $\left\lvert\, \begin{gathered} 6 \text { Past } \\ \text { partep.of } \\ \text { Kal. } \end{gathered}\right.$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 Kal | kātăl | kātōl | $k^{\prime}$ tōl | yiktōl | kōtēl | kātûl |
| 2 Niphal | niktăl | hikkātēl | hikkātēl | yikkātēl | niktāl |  |
| 3 Piēl | kittēl | kăttēl | kăttē | y'kăttel | kăttēl |  |
| 4 Pual | kŭttăl | kŭttăl | (none) | y'kŭttăl | m'kŭttā |  |
| 5 Hiphîl | hiktîl | hăktîl | hăktēl | yăktîl | măktîl |  |
| 6 Hophal | hŏktăl | hŏktăl | (none) | yŏktăl | mŏktāl |  |
| $\begin{gathered} 7 \text { Hith- } \\ \text { paēl } \end{gathered}$ | hithkăttēl | hithkăttēl | hithkăttēl | yithkăttēl | mithkăttēl |  |

(The participles of verbs Lamed He end in -ĕh.)

## Vocabulary.

359 To press; to be urgent with, 극, rāhăbh.
To despise [ ${ }^{\top}{ }_{T}{ }_{T}{ }_{\top}$ ], kālāh.
To be weighty; to be honoured, 7ַָּּ, cābhăd (in Hithp. to show oneseif honoured; to boast oneself).
To lack, חָּ, khāsăr.
 hany down the hands, \&c. Hithp. to relax oneself; to be slothful).
Service ; work, מלָאכָה:, m’lâchāh (lăăch).
To be known or recognised, Tהתנַַּּר, hithnăccēr (nācăr, inus. is to be strange: the notion of contemplating, recognizing, \&c. comes from
that of looking at anything as strange).
To place [ביָּריT], yātsăbh (in Hithp. to stand firm or upright).
Companion, friend, ֻา.., rēăy.
 (yābhăd, to work).

Work, פַּלָּ, măyalāl (only in pl.) $\alpha$, from עלזל.
Pure, 7i or 7î, zāch or zăch. Mean, חדשְָׂ, khāshŭch (pl. חֲשְִּׂים:); khāshăch, to be dark.
Garment, מְְִִיל, m’yîl (māעăl).

* Before an adjective or participle denoting quality, bäyăl denotes the possessor of the quality; so that it may be translated by 'one who is.' See Example 3.

Exercise 35 (Hithpaēl).



 מִלִִָים יִּתְיָּב





1 hithrăppēs a'r'hăbh rêyè̀- 360 chā. 2 tôbh niklĕh v'yě'bhĕd lô, mimmithcăbbēd văkhasărlākhĕın. 3 găm mithrăppĕh bhimlăchtô ākh hûa l'bhàעăl măshkhîth *. 4 găm b'măעa lālāv yithnăccĕr-nāyăr, imzăch, v'im yāshār pǒyalô. 5 răy, răy yōmăr hăkkōnēh v'ōzēl lô āz yithhăllāl ( $p$ ). 6 khāzîthā îsh māhîr bimlăchtô liphnê-m'lāchîm yithyătstsābh ( $p$ ), băl-yithyătstsēbh liphnê kháshŭccîm. 7 cămmăyim nishpăchtî v'hithpār'dû cŏl-yătsmôthāi. 8 văyyithpăshshēt Y'hônāthān ěthhămm'yîl "shĕr עālāv.
b) 1. Has he not boasted ? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the rohes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves ( $=$ were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (inf. constr. with ל).

Chap. IX. Verbs with Gutturals.

## § 1. Verbs with Pe guttural.

The gutturals usually take a Khateph (36) instead 361 of simple $S h ' v a$; a peculiarity which causes several

[^14](361) changes in those forms of the verb in which one of the radical letters would regularly take Sh'va.
362 For verbs with a guttural for their $P e$ (or first radical), the following are the principal changes:
a) Where the first radical of the regular verb would take a $S h ' v a$ (without any preformative), a Khateph is substituted: usually (-:) Khateph Pathakh. Thus in the perfect of Kal the 2nd

b) In the forms that take a preformative, the first radical of the regular verb takes silent Sh'va, and closes the syllable. In a verb Pe guttural the preformative usually retains the same vowel that the preformative of the regular verb has, and places the Khateph of the same sound under the first radical. Thus for ?י? we should have $\prod_{\square}^{1}$
c) Since, however, $i$ and $u$ have no Khateph of their own sound, the Khateph of the same class $(60,61)$ is used: i. e. the Khateph of the $e$-sound (Khateph Segol) for $i$; that of the $o$-sound (Khatepl Kamets) for 0 : and the vowel of the preformative is changed into the short rowel from which the Khateph is derived. (See Paradigm E.) Hence the changes will be (if we take $\pi$ for the first radical and $\pi$ for the preformative of the verb Pe guttural):

Regular Verb.

Verb Pe guttural.

Sometimes, however, the first radical (especially if $\pi$ ) retains the silent Sliva; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its Khateph:
 băsh). Niph. נֶהפּפּ (něhpăch), to change oneself; Hiph. הֶחִסיר (hěkhsîr), to cause to fail.
'The pupil should observe that the characteristic ni-, hi- of 365 Niphal and Hiphîl passes, respectively, into mĕ, hĕ in verbs $P e$ Guttural.

When an accented afformative $(\hat{\imath}, \vec{a} h, \hat{u})$ is added 366
 moveable Sh'va, and the Khateph of the guttural is changed into its homogeneous short vowel: יעַמְּ, יועְמְדוּ (yăעămdû); so nĕyčzbāh, she is forsaken.

There is, however, also a harder form that changes 367 the Khateph into Sh'va: e. g. יחזְקוּ, יַחְבְּלוֹ; but also שיֶחְקוּ

Of the Infinitive, Imperative, and Imperfect of Ni- 368 phal, where the first radical would regularly be doubled (hikk $\bar{u} t e \bar{l}, y i \mathrm{k} k \bar{a} t \bar{e} l)$, this doubling is omitted, but compensation made for it by using Tsere for the vowel of the preformative יָָָּ.. (yēyāmēd).
a) In the Imperative the vowel of the guttural is often changed 369 into Segol.
 or (with the hard combination) $\check{e}$ ( $\left(\bar{\pi}\right.$ ). In verbs $I_{\text {m- }}$ perfect $O$ the pointing $\mathfrak{e}$ é $(:::)$ is rare.
c) In Hiphil and Hophal, Vav conversive of the Perfect, by throwing forward the tone, causes a change of accent, and

 mădtà).
d) In the Perfect of Hiphîl $\check{e}$ - is sometimes changed into
 and $\overline{\bar{T}}: \bar{\tau}$ into $\because \dot{\circ}$ ); the short vowel, supported by Metheg, being extended into the long vowel of the same class.

Table of the tense-roots and normal forms of עָמַּד, to stand.
Kal. Niphal. Hiphîl. Hophal.
 yām'dāh něyěmdāh hĕye mîdāh hơyǒmdāh. yamădtěm' nĕyemădt̂̀ hĕyemădtî hŏyomădtì

kh ${ }^{\text {zăăk }}$
khizkî

B) yăkhmōd
tăkhmōdî
yěkhe ${ }^{\text {zăk }}$
těkhe zăk
těkhĕzkî
ěkhézăk
těkh ${ }^{\text {e }}$ zăknāh


Verbs Pe Guttural (not including those with $P e$ Aleph).



* Piēl $=$ to change, as a garment; Hiph. to change.
$\dagger$ Niph. to be delivered.
$\ddagger$ Pièl, to crown.

132
(371) River, the Nile By
Young cow
City
End, limit
Boundary,

Verbs with Gutturals. [CH. 9. ראּ y'ôr.

pāā̄h.
צִּ עị̂r (pl. עָּרים, עārîm).
הצֶT kâtsěh.
גּבּבוּל g'bhûl (gāăăl, to bound).

Exercise 36.
[Sentences with $\ddagger$ prefixed, are not complete sentences.]

1372 a) 1

 :

4
 עָּדיוֹ :




 7 : אֶלהּיצֶם




1 kināh kh ${ }^{\text {a }}$ năth-gābhĕr $(p)$, v'lō yăkhmôl b'yôm nākām. 2 lō yăryîbh Y'hōvāh nĕphĕsh tsăddîk; v'hăvvăth r'shāyîm yěh'dōph. 3 tsăddîk mitstsārāh někhelāts $(p) .4$ văyyōmĕr Shāûl b'rũchîmăttĕmlăYhōvāh cî khåmăltěm yālāi. $5 \ddagger$ lăha$^{\text {a }}-$ dōph ěth-cŏl-ōy'bhèchā mippānèchā căãshěr dibbĕr Y'hōvāh. 6 lō-ỳazăbhtěm ĕth-akhêchêm zĕh yāmîm rābbîm עăd hăyyôm hăzzĕh ; ûsh'mărtěm ěth-mishměrrĕth mitsvăth Y'hōvāh ${ }^{\text {E }}$ lōhēchěm. 7 lō yûchăl 中 hănnăyăr lăya_ zōbh ëth-ābhîv. 8 v'shāchăntî b'thōch b'nê Yisrāē ; v'lō ĕyézōbh ěth-yămmî Yisrāē.

* Other reading : בּרוּבִים.
+ From yāchăl, to be able $(5,4)$.


9 nāhār yěkh ${ }^{\text {r }}$ răbh $v^{\prime}$ 'yābhēsh. (372)
10 vîhôshŭăy hěkherîm .ēth cŏl-yōsh'bhê hāyāi. 11 hăkharēm tăkhârîm ōthām lōthichrōth lāhěm b'rîth. 12 lōthăkhmōd ēshĕth rēyēchā v'yăbhdô văămāthô v'shôrô văkh ${ }^{\text {a mō }}$ rô v'chōl ashěr l'rēYěchā. 13 khãnōch lănnăyăr yăl-pî dărcô. 14 cî thěkhdăl lindōr lō-yih'yěh bh'chā khēta. 15 v'gām biyrûshālăim hĕyrmîd Y'hôshāphāt min-hăll'viyyîm v'hăccōhanîm ûmērāshê hăābhôth l'Yisrāel l'mishpăt Y'hōvāh v’lārîbh. 16 măhbětsăy cî năhªrōg ěth-ākhînû? 17 v'hārāyābh hāyāh yăl cǒlp'nê hāārěts; vāyyiphtăkh Yôsēph ěth-cŏl-ashĕr bāhěm văyyishbōr l'Mitsrăyim văyěkhézăk hārāyābh b'ĕrĕts Mitsrā'yim ( $p$ ).
18 văttăעamōd'nāh ētsěl hăppārôth עăl s'phảth hăyôr.
19 v'ěth-hāעām hěyebhîr ōthô lěyārîm miktsēh g’bhûlMitsrăyim v'Yǎd-kātsēhû.
b) 1. He will not have compassion upon me. 2. This city shall be desolate without an inhabitant. 3. Thou shall not covet thy neighbour's house. 4. He will not desert his people.

[^15](372) 5. The queen will not desert her people. 6. They deserted their people. 7. Ye ( $f$.) deserted. 8. We have not deserted our God. 9. I have not deserted this city. 10. The deserted ones ( $m$ ). 11. Ye ( $m$.) shall not covet your neighbours' vineyards. 12. By coveting. 13. From deserting. 14. Being coveted $(f$.$) . 15. I will not desert this city. 16. Will ye ( f$.) desert these great cities? 17. A man shall leave his father and mother.

## Chap. IX. § 2. Verbs Ayin Guttural ( $g^{2}$ ).

1. a) The middle radical, being a Guttural, of course, takes a Khateph where in the regular verb it has Sh'va. This is almost always $=:$, except after $\breve{0}$, when it is naturally $\bar{T}$.
b) This rule holds good also of those persons of the Imperative of Kal, where the second radical of the regular verb has $S h ' v a$. The guttural then takes $\bar{F}$, and the preceding vowel conforms to it; that is, is $=$.

$$
\begin{aligned}
& \text { Regular. Ayin Guttural. }
\end{aligned}
$$

2. The Imperfect Middle $A$ prevails throughout; the Imperative also has $\breve{a}$ : but the Infin. constr. retains the $o$ (the retention of which in Imperf. and Imperat. is a rare exception).
3. In the heavy (or dageshed) conjugations (Piēl, Pual, Hithpaēl) the general rule for compensation would require a lengthening of the vowel, to compensate for the Dagesh, which the guttural should have, if it could.

But-
a) After - , the characteristic Dagesh is usually uncompensated in the case of $\pi, \Pi$, and $Y$, and sometimes in that of $\mathbb{N}$. The Dagesh thus omitted is said to be implied or implicit (Dagesh implicitum).
b) After $=$, the Dagesh is always merely implied.
c) After ₹-, we find both (1) Dagesh implied, and
(2) a compensation of the Dagesh by a lengthen- (376) ing of the vowel in -.
d) Middle 7 always requires the compensation: i. e. a lengthened vowel.

| 1 Kal | $\left\lvert\, \begin{gathered} \text { Perf. } \\ \text { shākhăt } \end{gathered}\right.$ | Infin. constr. <br> sh'khō $t$ | $\left.\right\|_{\text {Imperat. }} \begin{gathered} \text { Ih? } \\ \text { shăt } \end{gathered}$ | $\left\lvert\, \begin{gathered} \text { Imperf. } \\ \text { yishkhăt } \end{gathered}\right.$ | $\left\lvert\, \begin{gathered} \text { Partep. } \\ \text { shōkhēt } \end{gathered}\right.$ |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2 Niph. | nishkhăt | t | khēt | yishshākhēt | $t$ nishkhāt |
| 3 Pièl | bèrēch | bärēch | bārēch | $y^{\prime} b h a ̄ r e ̄ c h ~$ | m'bhärēch |
| 4 Pual | bōrăch | $b \bar{r}$ | (none) | $y^{\prime} b h o ̄ r a ̆ c h ~$ | m'bhōrach |
| 5 Hithp. | hithbārēch | (as perf.) | (as perf.) | yithbārēch | mithbārech |

Past Partcp. of Kal, shākhût.
But besides Perf. Pièl bërēch, such forms occur as $z i y a ̆ m, 378$ bērăch, cìkhēsh.

| Perf. <br> Imperat. <br> Imperf. | Kal. <br> shākh ${ }^{a}$ Kāh <br> sh'khăt, shăkh ${ }^{a} t \hat{1}$ <br> yishkhă $t$, tishkhâ ${ }^{\mathrm{a}} \hat{\imath}$ | Niphal. <br> nishkh ${ }^{\text {a }}{ }^{\text {anh }}$ <br> hishshākhēt, hishshākhâtî yishshākhēt, tishshākhåtî |
| :---: | :---: | :---: |
|  |  |  |
|  |  |  |
|  |  |  |
| Perf. | Piēl. | Pual. |
|  | $\left.\begin{array}{l} \text { bērēch (bērăch), bēr'cāh } \\ \text { ziyăm, ziy̌āāh } \\ \text { cikhēsh, cikh}{ }^{\text {a }} \text { shāh } \end{array}\right\}$ | bōrăch (reg.) <br> zŭyăm, zư̌yåmāh |
| Imperat. | $\left.\begin{array}{l} \text { bārēch, bār'chî } \\ \text { z'yōm, zăעåmî } \end{array}\right\}$ | (none) |
|  |  |  |
| Imperf. | y'bhārēch (reg.) | $y^{\prime}$ 'bhōrăc |
|  | y'zăעēm, t'zăעå mî, t'zăעămnāh |  |

(In the other conjugations, the only change to be remembered is the regular one of using a Khateph, when the middle radical would regularly have $S h^{\prime} v a$.)

## Vocabulary．

381 To hunger，רָעָ，rāyēbh． To mock，לָּ
To slide，صָּ עָ ，māעăd．


To work，פָּעָ，pāyăl．
To taste，घעט



To choose，בּ군，bākhăr．
To traffc， Dinc $_{\text {T，}}$ ，sākhăr．
To wax hot，ํㅡํ 구，bāעăr．
To be shaken，רָעֹ，rāyăsh．
To be large，
To dash，，

To minister（as a priest）， ［ To be clean，
To rebuke，근ำ，gāyăr．
Virgin，בּת
Daughter，ת⿻彐丨그，băth．


A ship， 10）．
 $6, d)$ ．

Ancles（dual），קָרסְּלְים，kăr－ sŭllă＇yim．
Head－dress，turban， $\mathfrak{W}$ ，p’ēr （decl．1，a），but pl．constr． pā̊rê．
Bridegroom， $\boldsymbol{\tau}_{\tau} \mathrm{T}_{\mathrm{T}}$, khāthān， （decl．4，c）．
＊In Pièl，to play，to sport．
＋In Hiphîl，hirkhîb，to enlarge．
$\ddagger$ Also＝to make splendid；al．to adjust．
§ In Piēl $=$ to cleanse，to purify．

Exercise 37.













 בְּצְבֶר הַנָּדָר וְאִם אֶת


 9



1 văy'săppēr ěl-ābhîv v’ĕl- 382 ěkhāv văyyig עăr-bô ${ }^{18}$ ābhîv văyyōmĕr lô, mãh hăkhàlôm hăzzěh ${ }^{\text {a }}$ shĕr khālāmtā $(p)$ ?
2 văttirעăbh cơl-ě'rěts Mitsră'yim văyyitsyăk hāyām ělPăryōh lăllākhĕm ( $p$ ).
3 v'ăttāh Y'hōvāh tiskhăk lāmô; tilyăg l'chŏl-gôyim. 4 shām ${ }^{2}$ livyāthān zěh ${ }^{11}$ yātsărtā l'săkhěk-bô *. 5 cēn-īsh rĭmmāh ěth-rēyēhû v'āmăr hålô m'săkhēk ānî ? 6 b'khăr-lānû ${ }^{\text {a }}$ nāshîm.
7 v'in rằ b'yênêchěm lăעabhōd ěth-Y'hōvāh băkarû lāchěm hăyyôm ěth-mî thăעabhōdûn, im ěth- ${ }^{\text {Flōhîm }}$ ashĕr-yābh'dû ābhôthêchěm ashĕr bēyēthhĕr hănnāhār, v'im ěth-解hê hāemōrî [the Amorites] ${ }^{\text {ashěr }}$ ăttěm yōsh'bhîm b'ărtsām; v'ānōchî ûbhêthî năעabhōd ěth-Y'hōvāh.
8 tāעămāh cî tôbh săkhrāhh.
9 hāy'thāh $\dagger$ cãaniyyôth sôkhēr. 10 tărkhībh tsăע̃adî thăkhtāi $v^{\prime}$ ōa $^{a}$ mā̀ ${ }^{\text {a }}$ dû kărsŭllāi. 11 ăch

* Or Makkeph: ©בּ, in it, i. e. in the sea. + She was, 3rd sing. form of hāyāh.








 לְכְהֵּ לִי
${ }^{E}$ lōhîm yimkhăts rōsh ōy'bhāv kǒdkōd sēyār mithhăllēch băăshāmāv. 12 timkhăts răgl'chā b'dām l'shôn c'lābhếchā mēōy'bhîm minnēhû *. 13 hun ${ }^{a}$ sher cihēn băbbăyith ${ }^{\text {as }}$ shĕr-bānāh $\dagger$ Sh 'lōmōh biy'rûshālēm. 14 cěkhāthān y'căhēn p'ēr. 15 v'zĕh hăddābār ${ }^{\text {n }}$ shĕr tăyásĕh $\ddagger$ lāhěm l'kăddēsh ōthăm l'chăhēn lî.

Parse the following forms, and explain their formation.


b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (m.). 3. Playing (partcp.f. sing.). 4. I will choose their ways. 5. Thou ( $m$.) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye ( $f$.) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (m.). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye ( $m$.) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke ${ }^{18}$ the lad.

[^16]Chap. IX. § 3. Verbs Lamed Guttural.
In these verbs either
a) the final syllable keeps its regular vowel, with 383 furtive Pathakh under the guttural:
b) or the final syllable exchanges its regular vowel for Pathakh.
a) $\hat{\imath}, \delta, \hat{u}$ (the strong immutable vowels are always retained).
b) $\bar{o}$ is retained in the Infin. constr.
$\bar{o}$ (being merely lengthened by the tone) is changed into $\breve{a}$ in the Imperat. and Imperf. of Kal.
c) 1 . $\bar{e}$ (when it is the regular vowel of the last syllable) is sometimes retained, sometimes changed into Pathakh.
2. Usage, however, makes a distinction in these forms: thus
 the exclusive form, and the full Pathakh first appears in the constr. state מִשַׁלַח ,שׁׁלַח.

In the Imperf. and Infin. Niph., and in the Perf. Infin. and Imperf. Piēl, the form with $\breve{a}$ is employed at the beginning and in the middle of a period; that with $=\ldots$, at the end, and in Pause: e. g. יִּיָּר,
 It may further be observed that the Infin. absol. retains Tsere, the Infin. constr. does not.
The guttural here has simple Sh'va, whenever the 384 third radical regularly takes it (because being Sh'va quiescent it can remain under a guttural): e. g. ת. helping-Pathakh takes its place: e. g. שׁׂלֹחַּ.

385 [A compound Sh'va (or, Khateph) occurs in (1) a few examples of plur. 1 of Perf. when the tone is thrown forward; (2) before the suffixes chä, chĕm, chën].
3861 Kal shālăkh sh’lōăkh sh’lăkh yishlăkh shōlēăkh

2 Niphal nishlăkh hishshā- | hishshā- yishshālăkh nishlākh |
| :--- |
| lăkh |
| lăkh |

3 Piēl shillăkh shăllăkh shăllăkh y'shăllăkh m'shallĕăkh
4 Pual shŭllăkh shŭllăkh (none) y'shŭllăkh m'shŭllākh
5 Hiphîl hishlîăkh hăshliăkh hăshlăkh yăshlîăkh măshlîăkh

|  | hŏshlăkh | kh | ) | yŏshlăkh |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| p. |  | hishtăl <br> lăkh | hishtăllăkh | h |  |

Partcp. Pass. of Kal, shālûăkh. Infin. absol. (Kal), shālôăkh; (Niph.), nishlōăkh; (Piēl), shāllēăkh; (Hiphîl), hashlēăkh.

Kal Perf. shālăkh, shãlăkhăt ( $2 f$.) ; and so in the other conjugations, -ăkhăt for ăkht.
Imperat. sh'lăkh, shilkhî, \&c.
Imperf. nishlăkh, tishlăkh'nāh; and so in the other conjugations, -ăkhnāh.
Hiphîl Imperf. yăshlîăkh, tăshlîkhî, tăshlăkh'nāh.

## Vocabulary.



To forgive; to pardon, סטָח, sālăkh (with ל?).
To be satisfied, ע்בָּư, sābhăע*.
 (prop. by seven victims). To sacrifice, חבָּ, zābhăkh.

To expire, ปปํㅜ, gāvăy.

To sow, plant seed, ערָּ, zārăע.
To slay, טָָּּ, tābhăkh.
To bud, חָּּ, pārăkh.
To rend, קרער, kārăע.


[^17]Good (or ill) deed; benefit, לּמּat, g'mul (decl. 1).
 עāvōn.

Diseases, תַתִלִּאִים, tăkhlûim (khālāh, to be sick).
Eagle, มֶּ $6, a), p l . c$. nishrê.

Youth, בִעּוּרִים, n’yûrîm.

 (constr. ĕnkăth).

Prisoner, אָיר, wasir (āsăr, to (387) bind).
 kāh).
Full, פָלָ, mālēa, f. פְלָאד (mālēa, to be full).
Rank, luxuriant, איךּ (pl.f.
ת쿡ำ); bārā, potuit.
Ears of corn, bolîm.
Vine,

Pit, רוֹב, bôr (bûr, to cleave), $p l$. bōrôth.
Height, מרוֹם, mārôm.
 Bible. Gesenius construes it 'age;' the Septuagint, '(thy) desire' ( $\varepsilon \pi \iota \theta v \mu i a v)$.
2. תּממוּת t'mûthāh, $a$ child of death $=$ one who is condemned to die.

Exercise 38.
a) 1






1 bār'chî năphshî ěth-Y'hōvāh, 389 v'ăl-tishc'khî cŏl-g'mûlāv : hăssōlēăkh l'chŏl-y ${ }^{\mathrm{a}}$ vônēchî; hārōphē ${ }^{\text {a }}$ l'chŏl-tăkhâluāa y'chî: hămmăsbîăy băttôbh yĕdyêch; tithkhăddēsh cănnĕshĕr n'עûrāy'chî. 2 cîhishkîph mimm'rôm kǒdshô

* In Hiphîl.
$\dagger$ Who healeth, rōphē ${ }^{a}$, partcp. Kal act. of rāphā.






בַּבּוֹר ויִּקְרב אֶת־בּבּדָדין

Y'hōvāh; mishshāmă'yim ěl-ě'rěts hibbît; lishmōăy ěnkăth āsîr, l'phăttēăkh b'nê th'mûthāh. 3 văttibhlăy'nāh hăshshibbolîm hăddăkkôth ēth shĕbhăy hăshshibbolîm hăbb'rîôth v'hămm'lêôth. 4 t'bhōăkh tě'bhăkh. 5 ûbhăggě'phĕn sh'lōshāh sārîgim v'hî̀ ch'phōră'khăth. 6 văyyāshābh R'ûbhēn ělhăbbôr v'hĭnnēh ên-Yôsēph băbbôr; văyyikrăy ěthb'gādāv.
b) 1. And Joseph took an oath of the children of Israel. 2. The land which Elohim swore to Abraham, to Isaac, and to Jacob. 3. And Jacob expired. 4. He will offer-sacrifices. 5. I have planted the house of Israel. 6. Every herb seeding seed. 7. Ye shall sow the land. 8. Ye shall not sow the land. 9. Seed is sown. 10. The seed sown. 11. I have sown my seeds. 12. T'o sow seeds. 13. Thou wilt sow thy land. 14. The opened door. 15. I will open the door. 16. Opened (fem. sing.).

## Chap. X. § 1. Use of the Accents as Stops *.

(Before the pupil proceeds to the Weak Verbs, he may pay some further attention to the accents, which will henceforth be added. For their names and forms, see 85.)

In the Hebrew Bible the verses are usually divided into two major divisions. The end of the whole verse is marked by Silluk with two dots ( $\ddagger$ ) called Soph Pasuk. The middle of the verse, or, as it is properly, the end of the first major division, is marked by Athnakh or Merka Mahpachatum.

[^18]Genesisi. 1.

> Psalm ii. 1.
> 萑
Psalmiv. 5.

$$
\begin{aligned}
& \text { Proverbs x. } 1 .
\end{aligned}
$$

The lesser subdivisions are marked by the dis- 392 tinctive accents of less power, as in Gen. i. 1. In the beginning, God created. After the word beginning there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בִּרָאשִׁית is separated from the following word בּרָ a conjunctive accent, because the verb is naturally connected with its nominative אֲלדּים. This latter word אֶלדֶים has again a distinctive, which separates it from the following word. It might appear that a
(392) pause after the word God is misplaced ; but it is the strictly logical division of the sentence. 1. The fact of creation. 2. The things created. It also lays the emphasis upon God as the Creator. In the beginning, created God-the heavens, and the earth. In the second example, the verb and nominative רָגְשׁׁ גוֹיִם are connected in the same way by a conjunctive accent. But in the second member, the similar connection between the verb and accusative is noted by a line between the words, which is called Makkeph. In this case the first word has no accent. The small perpendicular line to the left of the Segol is called Metheg (48), and shows that " is a separate syllable.
393 In placing the accents, the first step is to place the Silluk at the end of the verse or sentence, just as in English the full stop is the most important. The next, is to place the Athnakh, and then the various minor distinctives. The whole verse is looked upon as a territory under the dominion of Silluk, though his immediate domination extends only to Athnakh. The dominion of Athnakh extends to the beginning of the verse. The nearer any minor distinctive is to Silluk or Athnakh, so much the less is its distinctive power. The accents are not selected arbitrarily, but have a regular order of consecution. Silluk has next to it Tiphkha, then Zakeph. Athnafh takes next to it Tiphkha, then T'bhir, then Zakeph, then Segolta. Segolta takes Zarka R'blia. Zakepĭ takes Pashta, R'bhia, \&c.
394 The Conjunctives or Servants are also subject to rule, according to which they have their peculiar masters-
Munakh serves $\left\{\begin{array}{l}\text { Athnakh } \\ \text { Segolta } \\ \text { Zakeph katon } \\ \text { R'bhia } \\ \text { Zarka }\end{array} \quad\right.$ Merch $a$ serves $\left\{\begin{array}{l}\text { Silluk } \\ \text { Tiphkha } \\ \text { Pashta } \\ \text { Zarka } \\ \text { T'bhir }\end{array}\right.$

Darga serves T'bhir. Kadma serves Geresh.

Esther vi. 1-4.

1 Bŭllă'y lath hăhûa nad dāh sh'năth (394)
In the night the same fled the sleep







 , 3 akhăshvē̂ôsh. văyyōměr hămmě̌ lech




 what hath been done honour and dignity $\begin{array}{lll}\text { l'Mŏrd'chai } & \begin{array}{l}\text { צ̌ăl-zěh, } \\ \text { to }\end{array} & \text { for yyōm'rû } \\ \text { for this } \\ \text { and they said }\end{array}$ nă'yarê' hămmél ľ̆ch m'shār'thāv the young men of the king his servants lō-nă'yasāh' rimmô dābhār'.

 v'Hāmān bā lăkhătsăr and Haman was come to the court

 of the house of the king the outer to say lămmélěch lithlôth ěth-Mŏrd'chăi to the king to hang Mordecai upon the tree which he had prepared 10. for him.
 If the reader looks to the foot of the page (in a Hebrew Bible)
(395) he will find the Hebrew letters another copy the last syllable of Ahasuerus is written without a

Note 2. In verses 3 and 4, the הַמְּלֶּד has in appearance two accents, but in reality only one. Pashta being postpositive, must be placed over the last letter. But as not the last syllable, but the penultimate has the accent, it is repeated in.order to show the tone-syllable.
 word הַחִיצוֹנָּ has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שׁׁנִת in verse 1, the accent is placed as if $S h^{\prime} v a$ formed a syllable. This is also the case with the compound $S h$ 'vas.

Ruth iii. 5.

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אלי, which, with the points written in the text, make אלי, è-lai, to me. This is said to be k'rî (read), though not k'thîbh (written). The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words k'ri and k'thibh; k'thibh is written, and applies to the word as it stands in the text; k'ri signifies read, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

Here the fifth word $א \boldsymbol{0}$ has no vowel. The masoretic note 397 at the foot of the page is כתיב ולא קרי, k'thibh v'lo k'ri, written, but not read. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. 'These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word also has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

Chap. XI. § 1. Verbs Double Ayin (y"y).
Example סבר, sābhăbh, to go about. Paradigm: Appendix E, [pp. 17, 18.

## Short Paradigms.

|  | 1 Perf. | 2 Inf. cstr. | Imperat. | 4 Imperf. | 5 Partcp. |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 Kal | săbh | sōbl | sōbh | yāsōbh (yissōbh) | sôbhēbh | 398 |
| 2 Niph. | nāsăbh | hissăbh | hissăbh | yissăbh | nāsäbh |  |
| 3 Poël* | sôbhēbh | sôbhēbh | sôbhēbh | y'sôbhēbh | m'sôbhēbh |  |
| 4 Poal | sôbhăbh | sôbhăbh | (none) | y'sôbhăbh | m'sôbhābh |  |
| 5 Hiph. | hēsēbh | hāsēbh | hāsēbh | yāsēbh (yăssēbh) | mēsēbh |  |
| 6 Hoph. | hûsăbh | hûsăbh | (none) | yûsăbh (yŭssăbh) | mûsābh |  |

Past Partcp. of Kal, sābhûbh.
Normal Forms.-(No irregularity in the other conjugations.)

| 1 Kal | 1 Perf. <br> săbh <br> săb'bāh <br> săbbô'thā <br> nāsăbh | 3 Imperat. <br> sōbh <br> sōb’bî <br> $s u ̆ b b e ̀ n a ̄ h$ | 4 Imperf. |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  | yāsōbh | yissōbh <br> tiss'bhî <br> tissöbh'nāh |
|  |  |  | tā ōb 'bî $^{\text {a }}$ |  |
|  |  |  | t'sŭbbènāh |  |
|  |  | hissăbh | yissăbh |  |
| 2 Niphal | nāsăb ${ }^{\text {bāāh }}$ | hissăbbî | tissă'bbî |  |
|  | n'săbbōthā | hissăbbènāh | tissăbbènāh |  |

* This conjugation and its Passive are called here Poēl, Poal, instead of Pièl, Pual, because they have the vowels $\hat{o}-\bar{e}, \hat{o}-\breve{a}$, instead of $i-\bar{e}, \breve{u}-\breve{a}$.

| 3 Hiphîl | 1 Perf. | 3 Imperat. | 4 Imperf. |  |
| :---: | :---: | :---: | :---: | :---: |
|  | hēsêbh | hāsēbh | yāsēbh | yăssēbh |
|  | hēsēb'bāh | hāseb'bî | tāāēbbî | yŭssăbh |
|  | hasibbôthā | hasibbènāh | t'sibbènāh |  |
| 6 Hoph. | hûsăbh |  | yûsăbh |  |
|  | hûsăb'bāh | (none) | tûsăb'bî |  |
|  | hûsăbbôthă |  | tûsăbbènāh |  |

Imperf. with Vav conversive (Kal) văyyāsŏbh; (Hiph.) văyyäăěb.
a) The principal irregularity of these verbs is this, that before an afformative the two identical letters of the root are pronounced as one, doubled by strong Dagesh, and that, even when a full vowel would regularly stand between them: סָבְבוּ for סַבּוּ
b) When there is no afformative, the final consonant is thrown away: סַ (since is impossible).
c) Those forms are not contracted, which contain unchangeable vowels, or a Dagesh forte; as, סֵבּב ,סוֹבֵב, סָבוֹב
401 The stem, which is thus rendered monosyllabic, takes, throughout, the vowel which the full form would have in its second syllable; as, indeed, even in the regular verb, it is this vowel that characterizes
 Hiph. הֵסֵבּבּב (comp. note on 5).
402 When the afformative begins with a consonant $(\mathcal{J}, \Omega)$, a vowel is inserted before it, in order to render audible the Dagesh of the final radical. This vowel in the Perf. is $\uparrow$, in the Imperat. and Imperf. $-\bar{\nabla}$ : e. g. סַבּוֹת תַ, תְבֶּינָה, Imperf (săbbô'thā, t'sǔbbènāh).

The preformatives of Imperf. Kal, Perf. Niphal,
and of Hiphîl and Hophal, which, in consequence of (403) the contraction, stand in a simple syllable ( 10 instead of $\mathcal{Z}\left(\begin{array}{l}\text { (י), take, instead of the short vowel of }\end{array}\right.$ the regular form, the corresponding long one. Hence, Imperf. יָסב

 cept in Hophal) is changeable $\dagger$.

There is still another mode of constructing these forms (the 404 common one in Chaldee), which consists in a sharp pronunciation of the first syllable and a consequent doubling of the first radical

 take Dagesh in the final letter on receiving an accession, as
 first letter were a sufficient compensation. They therefore omit
 Paradigm exhibits this form by the side of the other in Imperf. Kal.
a) The tone has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel ( $\bar{a} h, \hat{u}^{u}, \hat{\imath}$ ), but remains before them on the stem-syllable, as
b) Before the other afformatives, it rests upon the
$\uparrow$ Many of these contractions are founded on more ancient forms than those of the regular verb. Thus יָּ
 form (Hebrew לopi,: from pip ; the $\breve{a}$ appears also in verbs $P e$ guttural, especially in verbs $\dot{P} e$ Aleph and Ayin Vav). Hiph. הספבּבּ and more original $\bar{e}$ (like the Aram. אַקִָּל, see Ges.); Perf.
并: See Ges.
inserted syllables $\hat{o}$ and ( $(\bar{\vee}$ ) $\grave{e}$ (except in the case of $\square \pi, \eta$, and in consequence of this the vowels of the
 but הָסבּבּוֹת
Instead of Pièl, Pual, Hithpaēl, and in the same signification, is found, in numerous verbs of this kind, the unfrequent conjugation called (from its vowels $\hat{0}-\bar{e}) P o \ddot{e l}$, with its Passive and Reflexive: e. g. עוֹלֵ, to treat one ill, Pass. עוֹלֵל, Reflex. הִתְעוֹלֵל (from yלָּל): in some is found the rare conjugation (so called

 caressed (from שָׁעַע). They are inflected regularly like Pièl.

## Additional Remaris (for reference).

a) On Kal.] Some further peculiarities are:

1) Perfect with Kholem.
2) Infin., Imperat., and Imperf. with Pathakh.

CTH 'The Kholem of the Infin., Imperat., and Imperf., being a changeable vowel, is written defectively (with a few exceptions principally in the later writers), and shortened into Kamets Khateph or Kibbuts, whenever it loses the tone; as Infin. ${ }^{-17}$, to rejoice (Job), with suffix
 vers.
b) Niphal.] Besides the most usual form with Pathakh in the second syllable, as given in the Paradigm, there is another with Tsere, and a third with Kholem (analogous




plundered; Imperat. הیר , take yourselves up; Imperf. (407) ת תּ
c) Hiphil and Hophai.] (1) Instead of Tsere the final syllable has sometimes Pathakh, especially with gutturals, as הֵהַ, Infin.
 The Imperfect with retracted tone takes the form $70_{\square}^{3}$, he protects; ${ }^{2}$
It may be remarked in general, that verbs Double Ayin are 408 very nearly related to verbs $A y i n \operatorname{Vav}$, as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb $y^{\prime \prime}$ is generally shorter than the other (comp.
 precisely the same form as in the Imperf. convers. of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other : e. g. ירָּ , for
Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly

 elsewhere היָּוֹרִין (which is never contracted); Partcp. מַשְִׁים, astonished. Sometimes the full form appears to be emphatic.
Although the afformatives here do not attract the tone, yet it 410 is thrown on them when süffixes are appended, as סַבּוּנִי , סַבּוּ Before Dagesh, Kholem in the Imperf. becomes Kibbuts, less frequently Kamets-Khatuph; Tsere in Hiph. becomes Khirik (after the analogy of (הְטִבוֹוֹת , תְסֶבֶּינָה ; ; the prefornatives



Vocabulary.

411 To curse, אָרㄱ, ārăr.
To take prey; to spoil, plunder, iil군, bāzăz.

To cover, protect, \{נַ, , , gānăn.
To be weak, ללTT, dālăl.
To be silent,

To be wounded, †חלָל
To be hot, ${ }_{\square}^{\square} \underset{\sim}{T}$, khāmăın.
To be gracious, $\}_{\beth} \underset{\tau}{ }$, khānăn.

To beat (down); crush; to rout, תЛָּ, cāthăth.
To be completed or ended; to cease,
To lick, lap, Pקָ̧̧, lākăk.
To measure, מָּר, mādăd.
To melt ; to faint, פטַט, māsăs §.
To be in bitterness, מרָר, mārăr.
To feel, מֻׁׁׁ, māshăsh.
To flee,
To turn oneself; to go round; to surround, סבָּ, sābhăbh.

To cover, conceal; to protect,

To cast up a mound, a way,

To tie up; to bind, צָּ צָּ, tsārăr.
To be light; to be lessened or abated, קלָּ, kālăl.
To shout (for joy), $\mathfrak{\text { ָ }}$, rānăn.

To carry off: to spoil, ל ל shālăl.

To be desolate; to desolate, ם

Desolation,
 (nĕtsăkh, a subst. $=$ strength, perpetuity).
To destroy, யึתำ, nāthăsh. A door, תֶּלֶ, dělĕth.
Hinge, צִּר, tsîr.


* Also לֻע, not used in Kal: in Poēl, to affect painfully, with 3 .
$\dagger$ In Hiph. to begin. Probably the first meaning is to open.
$\ddagger$ In Hiph. to complete; to finish.
§ Regular in many forms: as are nädăd and several others.
|| Nātāh, to stretch out; shāchăbh, to lie down.

Supplication, תחתחַּוּ, tăkhnûn (pl. ism or ôth); khānăn, to be gracious.
To pierce, דָּקָר, dākăr.
Only (son), יָּיָּד , yākhîd.

To mourn, סָפַּ, sāphăd.
Mourning, מִסְפּר, mispēd (a).
Firstborn, רוֹכּבּ, b'chôr (bāchăr, to be early).
A dog, כֶּ, cělě̆bh.
 for the sake of ); with suffixes, לְמַעַני, for my sake, \&c.

Exercise 39.
a) 1412







 10



* This difficult verse is best explained thus: (1) the nominative, 'the enemy' (which some consider the vocative), must be considered as a nominatives pendens, just stating, who are the subject of the discourse. The enemy $=$ as to the enemy, \&c. (2) In näthăshtā the Psalmist is addressing Jehovah. (3) hēmmath (they), which is construed in our version with them, must be considered nom. to $\bar{a} b h$ ' $d \hat{u}$ understood.
+ Infin. constr. of hāyāh, to be, with ל prefixed.
$(412) \quad$ b) 1 . The enemy ( $p l$.) plundered the city. 2. The city will be plundered. 3. The great cities were plundered. 3. Thou shalt not plunder this city. 4. Those who are shearing his flock. 5. I am very weak. 6. My eyes are weak. 7. We are very weak. 8. Our brethren have made-faint our hearts. 9. They flee (regular) from me. 10. Does not the door turn upon its hinge?


## Chap. XI. § 2. Verbs Pe Nun.

413 The principal anomaly of this class of verbs is that the Nun, when it would close a syllable, is assimilated to the following consonant. Sometimes also an initial Nun is dropt.
414 I. The assimilation of Nun takes place (a) in the Imperfect of Kal. The second vowel is most commonly $\bar{o}$, sometimes $\check{a}$ : $\bar{e}$ occurs only in yittēn (= yintēn), from nãthăn, to give ; (b) in the Perfect of Niphal; (c) throughout Hiphil and Hophal (which has always Kibbuts).
II. a) The Imperat. and Infin. constr. often drop the Nun (by apharesis), as găsh for n'găsh, ש゙ּ for נִגַׁׁ
b) The Infin. then, however, usually appends the feminine ending $\breve{e} t h$ (the accent being on the
 תַּg (găyăth), from nāgăy, to touch.
c) The Imperative has usually $\breve{a}$, but sometimes $\bar{e}$ (as in tēn, give, from nāthăn). It frequently takes the lengthened form with appended $h$ : t'nāh, give up (
415 The characteristic of these verbs, in all the forms which have a preformative, is Dagesh following the preformative in the second radical; but, as we shall see, some forms of verbs $P e$ Yod, and even of verbs double Ayin, resemble them in this.
416 The Nun is nearly always retained in the forms enumerated in I., II., when the second radical is a
guttural (as yinkhăl, he will possess). In other cases (416) the retention of it is comparatively rare, never occurring in Niphal, and very seldom in Hiphil and Hophal.

Similar anomalies are in part exhibited by 417 (lākăkh), to take; Lamed being assimilated or dropt like the Nun.
Imperf. yikkăkh. Imperat. kăkh (seldom l'kăkh). Infin. constr. ka'khăth. Hoph. Imperf. yŭkkăkh.-Niphal, however, is always nilkăkh.

Nāthăn (נָָּן), to give, is peculiar in assimilating 418 the final as well as the initial Nun. Thus, nāthăttî, têth, for nāthăntî, te̛'něth (Infin. constr.).-On the Imperf. see above, I.

Short Paradigms.
[The regular forms are in italics.]

| Kal |  |  |  | $\begin{array}{r} \text { Imperf. } \\ \text { yiggăsh } \end{array}$ | $\begin{gathered} \text { Partcp. } \\ \text { nögēsh } \end{gathered}$ |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 2 Nipha? | ni | hinnägēsh | hinnāgèsh | yinnägēsh | nig |  |
| 3 Hiphâl |  | hăggîsh | hă | yăggish | măggish |  |
| Hop | hŭggă | hŭggăs | (n | yŭg | mŭggāh |  |

Past partcp. of Kal, nāgûsh.
Infin. absol. 1) nägôsh, 2) hinnāgōsh, 3) hăggêsh.
Imperat. (Kal) găsh g'shî găshnāh
(Niph.) hinnāgēsh hinnāg'shî hinnāgēsh'nāh
(Hiph.) hăggēsh • hăggîshî hăggēsh'nāh
The other tenses are conjugated regularly. See Paradigm in Appendix E.

On the Jussive and Cohortative forms of Verbs.
Jussive.] The jussive is a form of the Imperfect, 420 which occurs only in the second and third persons. In verbs Lamed He this form is called the apocopated Imperfect, because the shortening consists in the
（420）cutting off（apocŏpê）of the final He；from these the name is extended to all verbs．The jussive is often not distinguished orthographically from the indi－ cative；where it is，it will be pointed out．The Im－ perative is also apocopated．
421 Cohortative．］The first person of the Imperfect and the persons of the Imperative sometimes take a para－ gogic He（āh）；this syllable has the tone wherever the afformatives $\hat{u}, \hat{\imath}$ would have it，and therefore shorten the final vowel of the root，just as those terminations do：hence for ĕshmōr we have ěshm’rāh（אֶשְ：מְרָה）． As āh appended to an acc．denotes direction，so here it denotes a direction，tendency，or effort of the will．

## Vocabulary．

422 To guard，watch，preserve， ปַּ，nātsăr．
To deliver，لָּ
To come near，to approach， שׂ리，nāgăsh．
To bite，
 clear？］．
To look，ברָָט，näbhăt $\ddagger$ ．
To touch，עป⿰㇇⿰亅⿱丿丶丶⿱⿰㇒一乂厂，nāgăy（constr． with $\underset{\hdashline}{\rightrightarrows}, \& c$ ．）．
To forsake，שׂט్ָర ，nātăsh．
To give，，נת，nāthăn．
To fade，נָבָ，，נābhăl．
To kiss，נשׁׁ，nāshăk．

To overtake［ Hiph．）．
To take，לָּ，lākăkh．
To overthrow，סָּ，sālăph（in Pièl）．
To tear，ทרָ טָ，tārăph．
A lion，אֲרִיִיִּ and ăryēh．
To crush，$\underset{\sim}{\top}$ ，pārăk．
A serpent，נָּ $\underset{T}{ }$ ，nākhāsh （decl．4）．
Extremity；heel，ע．עָ．עākēbh （decl．5，c：but taking Khirik under the first rad． in constr．pl．instead of Pa － thakh）．

[^19]Those two = them both, נשׁניֵחם, sh'nêhěm (numeral in constr. state with suffix, 204).
Right hand, ${ }_{\text {, }}^{\text {™ }}$, $3, a)$.
Left hand, לשְׂju, s'mōl.

To tremble, $7 \underset{\text { T, }}{\text {, rā̀ăd. }}$ To smoke, $\mathfrak{ש}$ שָׁ, עāshăn. Season, עע, עēth (עit-tô, \&cc.). Leaf, עָּ, עֲה, עālĕh (decl. 9).
To divide; to sing hymns, چָּT,

Exercise 40.
a) 1423




 יִשְָׂ


 11 צִּדבקת תָּתִּים



 שׁׁת

[^20]b) Look the way of the sea; and he looked. 2. The kings were smitten before the children of Israel. 3. They will trample our honour in the dust. 4. Deliver thy people. 5. Tell me all that thou hast heard. 6. Their leaves shall not fade. 7. Ye shall not forsake your people. 8. I have given this garden to my brother. 9. Who told thee that thou ( ${ }^{\circ}$ wast) naked ? 10. His leaf shall not fall.

Write down the Hebrew of the following forms §:

## Sing.

1. I will take.
2. $\int$ Thou shalt kiss thy mother. Thou ( $f$.) shalt approach.
3. He will take. LShe will give.

Plur.

1. We will kiss.
2. Ye will take. IYe ( $f$.) will pursue.
3. They will trample. lThey ( $f$.) will take.
(Imperative.)

Sing.
Take thou. Draw near ( $f$ ).

Plur.
Draw near.
Take ( $f$.).

* With paragogic He. + In the Bible, 7 คัำ.
$\ddagger$ O my strength! Another reading is עŭzzô.
§ The pronouns are to represent the masculine when $f$ is not added.

Chap．XI．§ 3．Verbs Pe Aleph．Feeble Verbs （Verba quiescentia）．
Example．אָָּ，āchăl，to eat：see Appendix E，p． 21.
Short Paradigms．

|  | 1 Perf | tuf．cst | mpe | 兂 | Partcp． |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 Kal | àchăl | ${ }^{\text {echō }}$ | cha | yōchēl | ōchēl |  |
| 2 Nip | chăl | hē | heāc | yeãchēl | něe |  |
| 3 Hiph． | hěechîl | hă＂chîl | hăåchēl | yă ${ }^{\text {a chîl }}$ | il | guttural） |
| 4 Hoph． | hơ chăl | hǒo | （ n | yŏ ${ }^{\circ}$ | mơochāl |  |

Past Partcp．of Kal，āchûl．
Infin．absol．1）āchôl；2）hēāchōl．
Imperf．Kal，with Vav conversive，văyyō＇chăl：văyyō＇mĕr．
In some verbs and forms $\mathcal{N}$ quiesces．The verbs 425 in which this regularly occurs are：

אָּ，āchăl，to eat．
רN．
フาN，ābhăd，to perish．

HפNT，āphāh，to bake．
กフָㅜT，ābhäh，to be willing．

In the Imperf．Kal of these verbs（of which the 426 two last are also Lamed He），and usually in אָחָ ， äkhăz，to hold，the $\mathfrak{\aleph}$ quiesces，with a transposition of the vowels．Hence，
 regularly take as a verb first guttural．
（We shall see that，as verbs Lamed He，äbhäh， 427


With conjunctive accents in the middle of a clause， 428 and with Vav conversive（which draws back the tone－ syllable），Tsere is usually shortened into Pathakh． This change，however，in the case of Vav conversive， is only found in ächŭl；ämăr taking the still greater shortening into Segol：văyyōměr，văttōměr．
（Of course，in pause the Tsere is retained）．

429 Only a few cases occur in which $\boldsymbol{\aleph}$ quiesces, according to the general rule, in $\tau,=$, or $\overline{-}$. It always quiesces in Tsere in the common form lēmōr (לאממֹר), in saying; very seldom in Imperf. Kal.
430 In the first person singular of the Imperfect the quiescent $\mathcal{N}$ is also rejected, to avoid the concurrence of two Alephs. This occurs frequently in the other forms also.
431 Other verbs beginning with Aleph are conjugated like verbs Pe guttural (Paradigm E.) ; and, except in Kal, even the verbs above given very seldom quiesce.

In Piēl, $火$ sometimes falls away by contraction.

## Vocabulary.

432 To kiss, $\underset{\sim}{\text { שָׁ }}$, nāshăk (in both Kal and Piēl).

To burn, $\underset{\sim}{7} \underset{\sim}{\top}$, bāעăr.
To prove,
To draw-near, ברַ, p, kārăbh, with עăl, upon $=$ for the purpose of falling upon; of attacking.
To divide,
 or m'yā $t$ (from פָעֹט, to be small, or few).
 lěth ( $\alpha \omega \mathrm{y}$ ) ; yākhăl, to wait, expect.

Joy, שִּמְחדּ, simkhāh (sāmăkh, to shine bright).

Hope, expectation, תֶקוּ, vāh (kāvăh, to wait for, hope in).
 (nĕtsăkh = truth,perpetuity).

Form, $7 \underset{\sim}{ค} \cap$, tōằr (tāăr, to be drawn, marked).
Countenance, פַרצֵה (a), mărĕh (decl. 9, a) ; rāāh, to see.
Except, ${ }^{\text {, }}$, cî-im, (ni-si, properly quod si).
An evil-doer, פְרע, mērăע (partcp. Hiph. of rāyăע, to be evil).
A wolf, בị: z'ēbh.
Booty, 7y, yăd.


* פִּפְעַט = as a little (a little) soon.

Exercise 41.













b) 1. The ways of the scorners shall perish. 2. And Jehovah said to the woman, Hast thou not eaten of the tree? And the woman said, 'The serpent deceived-me $\Pi$ I, and I did eat. 3. 'Thyway perished. 4. 'Then shalt thou say unto Joab, 'The sword

* The way = as to your way.
$\dagger$ Trusting. Partcp. act. Wal in stat. constr. from a verb Lamed He : חָדָ.
$\ddagger$ Ittớ m'ủmah, lit. with-him anything =any thing that was with him.
§ Supply bikrōbh again : kārăbh is construed with $l^{\prime}(=t o)$.
II An oath, life of Pharaoh = by the life of Pharaoh.

（433）devoureth one as well as another＊．5．I will say，Thou oart my servant，whom I have chosen．6．The woman ate the bread which（obelonged）to me．7．I will go upt，and destroy the people．8．He said to his daughters，Eat flesh．9．All fat of ox，or of sheep，or of goat shall ye not eat．

> Сhap．XI．§ 4．Verbs Pe Yod（＇＂゙ロ）．First Class， or Verbs originally

Short Paradigms．

| 4341 Kal | $\left\|\begin{array}{c} 1 \text { Perf. } \\ \text { yāshăbh } \end{array}\right\|$ | $\begin{gathered} 2 \text { Inf. cstr. } \\ \text { shě'bhĕth } \end{gathered}$ | $\left\{\begin{array}{l} 3 \text { Imperat. } \\ \text { shēbh } \\ \text { y'răsh } \end{array}\right.$ | $\left\{\begin{array}{l} 4 \text { lmperf. } \\ \left\{\begin{array}{l} \text { yēshēbh } \\ \text { yîrăsh } \end{array}\right. \end{array}\right.$ | $\left\{\begin{array}{l} 5 \text { Partcp. } \\ \text { yōshēbh } \end{array}\right.$ |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2 Niph． | nôshăbh | hivvāshēbh | hivvāshēbh | yiv vāshēbh | nôshābh |
| 5 Hiph． | hôshîbh | hôshîbh | hôshēbh | yôshíbh | môshîbh |
| 6 Hoph | hûshăbh | hûshăbh | （none） | yûshăbh | mûshābh |

6 Past Partcp．of Kal，yāshûbh．
Fut．Apoc．（Jussive），yôshēbh．
Fut．Vav convers．（Kal），vayyēshěbh．
Infin．absol．$\left\{\begin{array}{l}\text { Kal，yāshôbh．} \\ \text { Hiph，hôshîbh or hôshēbh．}\end{array}\right.$

## Normal Forms．

Kal Imp．shëbh，sh＇bhî，shēbh＇nāh ；or，y＇răsh，yirshî，y＇răsh＇nāh． Hiphîl $\left\{\begin{array}{lll}\text { Perf．hôshîbh hôshî＇bhāh hôshăbh＇tā } \\ \text { Imperat．hôshēbh hôshíbhî̀ } & \text { hôshēbh＇nāh } \\ \text { Imperf．} & \text { tôshîbh tôshî＇bhî } & \text { tôshēbh＇nāh }\end{array}\right.$
${ }^{435}$ Verbs Pe Yod are divided into two，or even three， classes：（1）those verbs which have properly a Vav $\ddagger$
 as coming inmediately before a tone－syllable．

$\ddagger$ In Arabic they are written with 9 ．
for their first radical ; (2) those which are properly (435) Pe Yod; (3) a few of these verbs Pe Yod form, in some respects, a third class inflected like verbs $P e$ Nun.
 in a strait; (2) יָּיָ

$$
(P e Y o d=P e V a v .)
$$

Kal.] A) Infin. constr., Imperat., Imperf.-About 437 half of these verbs have the feeblest forms: (1) she'bheth, (2) shëbh, (3) yēshëbh.
 lengthened by the tone, and may be shortened to Segol and vocal Sh'va; the $\bar{e}$ in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.
2) Imperat. feeble?.
3) Infin. takes the fem. ending $\Omega \rightarrow$, which again gives to the form more length and body.
B) The other half of these verbs are inflected with 438 stronger forms, having the Imperf. Middle A, and retaining the Yod at the beginning; but in the Imperf. only as quiescent, or as resolved into the vowel $\hat{\imath}$.
 nant, but in Imperf. שׂרי" it is a quiescent.

That the latter mode of inflexion belongs to verbs actually 439 Is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have 1 in Niphal, Hiphil, and Hophal, partly by the analogy of the Arabic.
Even in the same verb are found both forms, one with, the other without Yod. may be distinguished, in the Imperf. of Kal by the Tsere under the preformatives, in Niphal, Hiphil, and Hophal, by the Vav
 have in common with verbs Pe Nun. Hophal has the same form as in verbs Double Ayin and Ayin Vav.


 influence of the guttural.
a) The Infin. of Kal without the radical Yod, has very seldom the masculine form like $\mathbb{y}$ ?, to know, or the feminine ending $\boldsymbol{\pi}_{\bar{\tau}}$ like לדָה,. to bear.
b) With a guttural the latter takes the form $* \Omega \geq$ instead of $\Omega \neq \geqslant:$ e. g.
 seldom takes the feminine ending, as $\stackrel{\uparrow}{\top} \stackrel{\top}{\top}$
a) The Imperf. of the form


* לֶדת, in 1 Sam. iv. 19, is contracted to לת.
b) When the tone is drawn back on the penultima, the final (445) syllable takes Segol; namely, before a word of one syllable, and after Vav conversive: e. g. אָּ in Pause,
c) The form "ירשׁ, when lengthened, may also lose its radical ,
 this occurs after other preformatives than ${ }^{9}$.
In some stems the feebleness affects also the Perf. Kal, so far that the $a$ under the second radical becomes $\bar{e}$ or $\breve{\imath}$ in such forms


a) As an exception the Imperf. Niph. sometimes retains Yod:

b) The first Pers. sing. has always the form א゙ֶּּׁ
In Piē the radical Yod sometimes falls away after pre- 446 formative, which takes its punctuation: e. g. רַּ I,

Imperf. Hiphill, like Imperf. Kal, takes Segol when the tone is 447 drawn back.

The verb הלTלT, to go, is connected with verbs Pe Yod of the 448

 ל. לָה לT, and also and so Hiphil, Rarely (and almost exclusively in the later books and in poetry) we find also the regular


 nowhere distinctly appears as first radical *.

* An obsolete stem, יליT, may however be assumed, although in a word so much used as $\underset{T}{7}$, , the feeble letter $\pi$ may itself be treated like', and so the inflexion resemble Pe Yod. Comp.

Vocabulary.

449 To know, ע工్ָּ, yādăע.
To bear: to beget,
To add, Пַיָָ
To come down, descend, yārăd.
To profit, לָּ, yäעăl.


To set up, erect, establish, [בּבָּul], nātsăbh, in Hiph.
Treasure, $\underset{\substack{1 T}}{\sim 1}$, ôtsār ( $p l$. .
To conceal,
To withhold, דשָׁT, khāăăch.

Want, poverty, מַחְסוֹר, măkhsôr.
Only, 쯔, ăch.

Widow, אֲלָּנְה, ălmānāh.
Instruction, ל্ֶ, lě"kăkh (prop. taking speech; lăkăkh, to take).
Adversity, צָּרָ, tsāāāh ( $\omega$ ), decl. 10 ; tsărăr, to bind.
Corner, ${ }^{\text {an }}$, pinnāh $(\mathrm{d} \omega)$, decl. 10.
Roof, дגָּ, gāg (decl. 8, a).
Fellowship, חֶֶ, khěbhĕr.
Generation, age, דֶר, dôr or dṑr (decl. 1).

Exercise 42.
[Note.-The student must not suppose that every sentence will necessarily contain an example of the conjugation (or form) that is the subject of the exercise.]

1


 הדוֹד

* Neyekăsh (5, 2), from yākăsh, to walk perversely, \&cc., to be perverse; usually construed, who is perverse in his ways: al. (taking the dual strictly) he who walks unsteadily in two ways.
+ In one (of them): i. e. of the two ways.







 :
b) 1. A fire is kindled in (3) my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appared §. 3. Cursed ( ${ }^{\circ}$ be) the day on (ㅋ) which I was born. 4. My days have declined \| as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old 1 when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary.

9. Write down the short Paradigms of yālăd, to bear (including Piēl and Pual).

## * מִדינִיִּים,

+ 'A house of fellowship' $=a$ house in common.
$\ddagger$ Imperat. with $\boldsymbol{i}$ paragogic.

||
IT Say: 'at (ヨ) the bearing (Infin. constr.) of Hagar:' the two words to be joined by Makkeph.

Chap. XI. § 5. Feeble Verbs Pe Yod (continued). A. Second Class, or Verbs properly Pe Yod.

See בַַָָּ yātăbh, to be good. Paradigm: Appendix E, p. 23. Paradigms of Verbs properly Pe Yod.

| 1 K |  | f. str. |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 5 Hiph. | hêtíbh | hêtîbh | hêtēbh | yêtibh | mêtîh | Past Partcp. of Kal, yätûbh.

The most essential points of difference between verbs properly $P e Y o d$ and verbs properly $P e V a v$ are the following:
453 Kal.] In the Imperf., Imperat., and Infin. the radical ' is retained (Infin. ב'טְ), being in the Imperf. Middle $A$ quiescent as $\hat{\imath}$ : e. g. yîtăbh (ביِיָ), the Pathakh of which becomes Segol, when the tone moves


Hiphîl.] Here the ' is retained, forming with Tsere a diphthongal ê, הֵיטִיב (for הַטִיב ), Imperf.
 they make straight.
455 Of the Imperf. Hiph. there is an anomalous form with preformatives put before the 3rd pers. יִי.י., as an י..., he wails; ,איֵילִיל, I wail; , תִיֵּלִילו, ye wail: once even in Imperf. Kal,
 posing, that the of the simple form was superficially taken to belong to the stem.
B. Third Class, or Contracted Verbs Pe Yod.
a) The Yod of these verbs does not quiesce in long $\bar{\imath}$ or $\bar{e}$, but is assimilated like $n$. Some verbs are exclusively of this class.
b）Others have two forms ；in one the Yod is as－（456） similated，in the other it quiesces，as $\underset{\sim}{P}$ pour，Imperf．יצּי ，and
 and

Verbs of this class（which seldom occur）are inflected like 457 verbs Pe Nun，for which they may easily be mistaken by the learner．When，therefore，a form has not a root Pe Nun in the Lexicon，he should look for one of this class．

## Vocabulary．

To be good，ביָּ，yātăbh＊．
To awake，YP’：yākăts．

a）Verbs exclusively of the contracted form ：
To spread beneath，עיָּ，yātsăע（Hiph．hits－tsîăy；Hoph．hŭts－ tsăy）．
To burn up，$\quad$ ， tsîth）．
b）Verbs with two forms：
To pour，
Pジッ，yātsăk（Imperf．yitstsōk；and with
Vav．conv．văyyēttsěk）．

To be straight，$\quad \underset{\tau}{\tau}{ }^{\boldsymbol{T}}$ ，yāshăr（Imperf．yîshăr and yishshăr）．
To bubble－out，פבָּ，nābhăע $\ddagger$ ．Afflicted，עָּ，nāchē ${ }^{a}$（fem．
Joyful，$\underset{-}{\square}$ sāmăkh，to shine bright；be glad）．



Horned，
Sea－monster，תู，tănnin（pl． only）．

[^21](458) The breast, Twֻ, shăd.

A whelp, ㄱּּ, gûr (decl. 1).
Cruel,



Since these verbs differ from the usual mode of inflection only in the Imperfect Kab and in Hiphil, these parts only are given in the examples.

Exercise 43.



5 טוֹב־אַתָּת וּמֵטִיב :







b) 1. We will sleep and dream in the night. 2. In t the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth $\ddagger$. 5. If ye forsake the Lord, and serve a strange god §, he will consume \|

* 3, 4, n. $\dagger$ Э.


|| He will consume, וֹכִּלֹהּה: lament, and all the inhabitants $\ddagger$ of the land shall howl. 7. Noah will awake from wine, and know what § Ham has done. 8. The potter $\|$ formeth the vessel. 9. My people shall be taken $\mathbb{T}$, and their rulers ** shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this $\uparrow \uparrow$.


## Chap. XI. § 6. Feeble Verbs Ayin Vav.

E. g. קום kûm, to rise up. Paradigm : see Appendix E, p. 24.

Short Paradigms.

|  | 1 Cerf. | Infin. constr. | 3 Imperat. | 4 Imperf. | S P'artcp. 460 |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| I Sal | kām | kûm | kûm | yākûm | kām |
| 2 Niphal | nākôm | hikkôm | hikkôm | yikkôm | nākôm |
| 3 Pile | kômēm | kômēm | kômēm | y'kômēm | m'kômēm |
| 4 Pula | kômăm | kômăm | (none) | y'kômăm | m'kômām |
| 5 Hiphíl | hēkîm | hākîm | hākēm | yākîm | mēkîm |
| 6 Hophal | hûkăm | hûkăm | (none) | yûkăm | mûkām |

Past Partcp. of Kale, kûm.
Imperf. Apoc. (Kal) yākôm; (Hiph.) yākēm.
Imperf. c. Vav conv. (Gal) văyyā’kŏm; Hiph. văyyā’kěm.
Infin. absol. (Val) kôm; (Hiph.) hākēm or hākêm. In Niph. as Infin. constr.

† אדָם, used collectively for the plural.

§ אֶּ

Q 2

## Normal Forms.

|  | $\int$ Perf. | kām | kāmāh | kăm'tā |
| :---: | :---: | :---: | :---: | :---: |
| 1 Kal | $\left\{\begin{array}{l} \text { Imperat. } \\ \text { Imperf. } \end{array}\right.$ | kûm yākûm | kû'mî tākû́mî | kōm'nāh <br> t'kûmènāh |
|  | P Perf. | nākôm | nākô'māh | n'kûmô'thā |
| 2 Niph. | $\left\{\begin{array}{l} \text { Imperat. } \\ \text { Imperf. } \end{array}\right.$ | hikkôm yikkôm | hikkô'mî tikkô'mî | tikkōm'nāh |
|  | P Perf. | hēkîm | hēkîmāh | hakîmô'thā |
| 3 Hip | $\left\{\begin{array}{l} \text { Imperat. } \\ \text { Imperf. } \end{array}\right.$ | hākēm yākîm | hākímî tākî́mî | tākēm'nāh |
| 4 Hoph | Perf. | hûkăm | hûk'māh | hùkăm'tāh |

462 In these verbs the Vav always gives up its consonantal power, and is absorbed by the principal vowel of the form, even when it would, if regularly formed, stand between two full vowels. Thus, in Kal Past Partcp. (kāvûm =) kûm; Infin. absol. (kāvōm 二) kôm. Hence the root always appears as a monosyllable.
463 The principal vowel of the form is the second vowel. This second vowel receives, by its union with Vav, greater extension and firmness than it naturally possesses. Thus, in Infin. and Imper. k'vōm becomes kûm (קום) ; Perf. kāvăm becomes kām (the Vav disappearing). This firmer vowel cannot be ejected; it may, however, be shortened: as kām from kămtāh. The Imperf. Hiphîl yākîm (from yăkvîm) is shortened in the Jussive to $k \bar{e} m$.
a) The verb intrans. middle $E$ takes in Perf. Kal the form of

b) The verb middle $O$ takes the form of (from אוֹר (כָּ), luxit; שַּבּב

464 The preformatives in the Imperf. Kal, Perf. Niph., and throughout Hiph. and Hoph., which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the
corresponding long one (59-61): e. g. yākûm for (464) yăkôm; hēkîm for hikvîm; hûkŭm for hưkvăm.

This vowel is changeable, and becomes $S h^{\prime} v a$ when the tone 465 is thrown forward *: e. g. with the full plural form (with $n$ epenthetic) of the Imperf. 'ימוּתוּ, they will die.
The $\hat{u}$ in Hophal is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus hŭkväm becomes by transposition hüvkŭm, hence hưkăm.
a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became obsolete in the regular verb: e. g. Imperf. Kal, yâkủm for yăkởm; Partcp. kām for kāväm (aft. an original form kătāl$l$ ).
b) Those which conform to the regular Hebrew verb are, in general, the least common : as yēbhōsh (aft. the regular Imperf. yibvōsh).
c) The $\hat{o}$ in Niphal comes from $v a(=n a)$ : nākôm from nākvăm; Imperf. yikkóm from yikkāvăm.
In the Perf. Niph. and Hiph. the harshness of pro- 468 nunciation in such forms as nükómt $\bar{a}$, hēkămt $\bar{a}$, is avoided by the insertion of $\hat{\sigma}$ before the afformatives of the first and second person. For the same purpose $\left(\frac{\square}{\vartheta}\right)$ è is inserted in the Imperf. Kal before the termination $n \bar{a} h$. These inserted syllables take the tone and shorten the preceding vowels, as nākobm, $n^{\prime} k u ̂ m o ̂ ̀ t h a ̈ ; ~ h e ̂ k i ̂ m, ~ h a ́ k i ̂ m o ̂ t h a ̈ h ; ~ a l s o ~ h a k e ̀ m o ̂ ' t h a ̄, ~$ t'kûmè'nüh.
(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs Double Ayin, is not thrown forward upon the afformatives $\bar{u} h, \hat{u}, \hat{i}$, except with the full plural form (with epenthetic $n$ ) יקוּמימו: those persons which take afformatives without epenthesis (see 477), the accentuation is regular, as Then so in Hophal, For the tone on $\mathfrak{i}$ and $\because$ - see 468 .

* Hence before Suff. יִמיְֶתֶּ, he will kill him.

Q 3

470 The conjugations Piēl, Pual, and Hithpaèl, are very seldom found in verbs properly Ayin Vav. The only instance in which the Vav remains as consonant is yעוּר, to surround, the Piel of עוּד (but see 476). In some others ' has taken the place of 1 , as in from חוּב חיחב , חוּם froms which belong to the later Hebrew *. On the contrary, the unfrequent conjugation Pilel, with its Passive and Reflexive (kitlēl or kitlăl; Pass. kŭtlăl, Reflex. hithkătlēl), is the common form employed in the signification of Pièl, and as a substitute for it: e. g. ק'p, to raise up, from רוֹמֵם ; קום, to elevate, Pass. רוֹם , from רַם ; ,התעוֹרֵר , עוּר , to rouse oneself, from. Less frequent is the conjugation Pilpel: e. g. פִּלִּלִּ, to sustain, to nourish, from כּוּל.
471 Of these unusual conjugations the Paradigm exhibits only Pilel and Pulal, from which the reflexive (Hithpaèl) is readily formed.

## Remaris.

I. Kal.] Of verbs middle $E$ and $O$, which in the regular verb also have their Perf. and Partcp. the same $\dagger$, the following are examples: 1) mûth (to die); Perf. mēth (for māvēth), mēthāh, măt'tî, măth'nû ; Purtcp. mêth. 2) bûsh (to blush) ; Perf. bôsh (for bārōsh), bốshāh, bōsh'tî, bōsh'nû ; Partcp. (pl.) bôshîm.
473 a) In the $\ln f i n$. and Imperat. of some verbs, 1 always quiesces in Kholem (as אוֹב, אוֹר,
b) In most verbs, however, it quiesces only in Shurek; but even in these the Infin. absol. has $\mathfrak{j}$ in the final syllable (after the form קוֹם קיקוּמף, as, surgendo surgent.
c) Those verbs which have $\mathfrak{i}$ in the Infin. retain it in the Imperf., as יבוֹאוֹ.
d) In one verb, alone the preformatives of the Imperf. have


* Having heen borrowed from the Aramæan.
† Of the Perf. and Partcp. the usual form קס is very seldom written with $\boldsymbol{N}$ (after the Arab. mode): e. g. קאקס.

In the Imperat. with afformatives (קוממו, ,קוּימִי) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with त-] has, on the contrary, the tone usually on the last
 is Milel.
a) The shortened Imperf. as Jussive has the form (very 475

b) So in poetic language as Indicative, as תָּרֹם ,יָּר , he, it, shall be ligh.
c) After Vav conversive, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes Kamets-Khatuph, as is
d) In Pause, however, the tone remains on the last syllable, as תוֹ:
e) With a guttural or Resh, the final syllable may take

The full plural ending $u_{n}$ ( $\mu$ ) has the tone (cf. 472 of this $\S$ ).
II. Niphal.] Anomalous forms are : Perf. been scattered; Infin. constr. הִדּוּש.
III. Hiphil.] Examples of Perf. without the epenthetic ; : 477
 (Num. xvii. 6, \&c.).
In the Imperat. the shortened and lengthened forms ${ }_{\square} \mathrm{T}_{\mathrm{T}}, 478$ הקרְימָה, both occur.

b) After Vav conversive the tone is drawn back upon the penultima, as
c) The final syllable, when it has a guttural or Resh, takes Pathakh, as in Kal: e. g. $\operatorname{TO}_{-1}^{2}$ I, , and he removed.

## (Additional Remarks.)

480 Vav and verbs Double Ayin, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. Imperf. Kal with Vav conversive; Pilel of "I $y$ and Poël of $y " y$. Hence it is, that they often borrow forms from one another, as in Kal, $\mathfrak{i}$ ㄹ,
 (for $\Pi_{\tau}^{\bullet}$ ).
481 In common with verbs $y \mathscr{y}$, those of this class have in Niphal and Hiphil the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by Dagesh forte. This form and the common one are



 spend the night, to abide; 翟, to be headstrong, rebellious.


482 Verbs whose middle stem-letter is Vav moveable (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular:




* Here belong some forms of verbs Pe guttural with Dagesh forte implicilum, which have generally been derived from a false

 upon. G.).

Vocabulary.

To be ashamed, בּוּשׁ, bûsh *.
To despise, בּּ bûz.
To understand, bîn $\dagger$ ).

To arise, קום, kûm.

To scorn, make a mock of, ללּ, lûts.

To get, obtain, P , pûk, in Hiph.

To place; to set on, שֹׂם, sûm. To return, intr., $\boldsymbol{E}$, shûbh $\ddagger$.
 gādăr, to fence §.
To break down, פִּר, pārăts.

Fortress, جִבִּ (bātsăr, to cut off).
Understanding, תּברוּנָה ( $a \omega$ ), t'bhûnāh (bhûn or bhîn, to discern).
To found, ${ }^{7}{ }^{\mathbf{D}} \mathbf{T}$, yāsăd.
Rottenness, רָך , rākābh.
Snare, במוֹשׂ, môkêsh (yākăsh, to set a snare).
Guilt,
Deceit, מִרְ māh, to cast).
Therefore, עַל־בּן, עăl-cēn.
Congregation, עֵרָה, עē̄dāh (yādāh, he appointed).

Exercise 44.
a) 1484






* In Hiph. to make ashamed.
+ Same in Hiph., but also to make to understand; to teach.
$\ddagger$ In Hiph. to return, restore; in Piēl, to lead back, restore.
§ In pl. gĭdrôth or g'dērôth.
|| He who fears (partcp.).










b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4 . Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son : return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (Hiph.) to the land of your fathers.

Chap. XI. § 7. Verbs Ayin Yod.
E. g.

## Short Paradigms.

| 1 Perf. | 2 Inf. cstr. | 3 Imperat. | 4 Imperf. | 5 Partcp. |  |
| ---: | :--- | :--- | :--- | :--- | :--- |
| 1 Kal | $\left\{\begin{array}{l}\text { bān } \\ \text { bîn }\end{array}\right.$ | bîn | bîn | yābhîn | bān |
| 2 Niphal | nābhôn | hibbôn | hibbôn | yibbôn | nābhôn | Past Partcp. of Kal, bûn.

Imperf. apoc. yābhēn; Imperf. c. Vav conv. văyyā'bhēn. Infin. absol. Kal, bōn ; Niph. hibbôn.

Normal Forms.
Kal $\left\{\begin{array}{lllll}\text { Perf. } & \text { bān } & \text { bā’nāh } & \text { bă'ntā } & 486 \\ \text { Imperat. } . & \text { bîn } & \text { bî́nî } & & \\ \text { Imperf. } & \text { yābhîn } & \text { tābhî́nî } & \text { t'bhînènāh. } & \end{array}\right.$
a) These verbs have the same structure as verbs 487 Ayin Vav, and their ' is treated in the same manner as the 1 of that class: e. g. Perf. Kal shāth (for shāvăth), he has set; Infin. shîth; Infin. absol. shôth (for shāyôth); Imperat. shîth; Imperf. yàshîth; Jussive, yāshēth, with Vav conv. văyyā'shĕth.
b) But the Perf. Kal has, in several verbs, still a second set of forms, which resemble a Hiphîl
 (similar to רְהִבינוֹתִי) ; also , thou contendest ; also רַבְּת
c) Often also complete Hiphíl forms occur: e. g.




d) Moreover, as Passive we find a few times Hoph. Imperf. יוּשׁוֹ, from ,יוּשַׁת, from שִׁית , to set.
These Fiphil forms may easily be traced to verbs " $1 "$, and 488 possibly, in part, belong to that class. The same may be said of Niphal, בָבוֹ; Pilel, בוֹנן; and Hithpaèl, הִתבּבוֹנֵ, (as if from (19). These verbs are in every respect closely reiated to verbs 1y. "Hence it is that we find several verbs used promiscuously, as " ע "
 verbs one of the two is the predominant form, as $5^{\top}, \underline{4}$, , to exult (ר) only once, Prov. xxiii. 24). But few are exclusively " "y, as

489 The old Grammarians referred all these forms to verbs " "y, which it may, indeed, in some cases be right to do.
490 The Pdm. App. E, p. 25, is placed by that of verbs $1 y$, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
491 The Imperf. apoc. is 1


492 As Partcp. act. Kal we find once ל!, spending the night (Neh. xiii. 21) ; Part. pass. שֶׁוֹם , according to a various reading (2 Sam. xiii. 32).
493 Verbs $\mathbf{N y}$ " scarcely ever suffer their $\boldsymbol{\aleph}$ to quiesce, and hence are irregular only as verbs with Ayin guttural. Yet in the Perf. of the very common verb $\underset{\sim}{\boldsymbol{N}} \boldsymbol{\sim}$ reduces the $\breve{a}$ under it to $(-)$ ), and in a closed syllable to ( $-(-)$ and $(-)$, when the syllable is toneless, and no full vowel precedes the $\boldsymbol{N}$ (just as in some verbs " ${ }^{\prime \prime}$ ) ; so with suff.


## Vocabulary (exclusively "ע").

Of this kind are:

494 To understand, בּין.
To exult, גִּיל.
To pass the night, לין.
To contend, plead, ריב.

To smell, ח్י
To put, set, place, שֶּים.
To set, put,

Exercise 45.
a)



b) 1. Plead with * your mother, plead : for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out $\dagger$ and said, set on bread. 3. I will make $\ddagger$ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours \|.

Chap. XI. § 8. Verbs Lamed Aleph.
E. g.

Short Paradigms.

| 1 Kal | $\begin{aligned} & 1 \text { Perf. } \\ & \text { mātsâ } \end{aligned}$ | $\begin{aligned} & 2 \text { Inf. cstr. } \\ & \text { m'tsō } \end{aligned}$ | 3 Imperat. <br> m'tsâ | 4 Imperf. yimtsâ | $\begin{array}{ll} 5 \text { Partcp. } \\ \text { mōtsēa } \end{array}$ |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2 Niph. | nimtsâ | himmātsêe ${ }^{\text {a }}$ | himmātse ${ }^{\text {a }}$ | yimmātse ${ }^{\text {a }}$ | nimtsâ |
| 3 Piēl | mitstsê ${ }^{\text {a }}$ | mătstsē ${ }^{\text {a }}$ | mătstsē ${ }^{\text {a }}$ | $y^{\prime}$ mătstses ${ }^{\text {a }}$ | $\mathrm{m}^{\prime} \mathrm{mătstse}^{\text {a }}$ |
| 4 Pual | mŭtstsâ | mŭtstsâ | (none) | y'mŭtstsâ | m'mŭtstsâ |
| 5 Hiph. | himtsîa | hămtsîa | hămtse ${ }^{\text {a }}$ | y'ămtsîa | mămtsîa |
| 6 Hoph. | hŭmtsâ | hŭmtsâ | (none) | yŭmtsâ | mŭmtsâ |
| 7 Hithp. | hith- <br> mătstsēa ${ }^{a}$ | hith- <br> mătstsēe ${ }^{a}$ | hith- | yith- <br> mătstsē | mith- |

Past Partcp. of Kal, mātsû.
Jussive (Hiph.) yămtsē ${ }^{\bar{a}}$; Imperf. c. suff. (Piēl) y'mătstsēnî, (Hiph.) yămtsîēnî.

* 3 .

† King, and went out.
§ Hiphîl.
|| i. e., the odour, your pleasint.

Normal Forms.

| 1 Kal | Perf. | mātsà | mā’tsěăh | mātsāthî |
| :---: | :---: | :---: | :---: | :---: |
|  | Imperat. | m'tsâ | m'tsěa ${ }^{\text {a }}$ ā${ }^{\text {a }}$ * |  |
|  | Perf. | nimtsâ | nimtsesa ${ }^{\prime \prime}$ thāh |  |
|  | Imperat. | himmātsẽ | himmātsěanāh |  |

(The conjugation in the other forms is analogous to these.)
498 The $\boldsymbol{\aleph}$ is here, as in verbs $\mathfrak{N}$, treated partly as a soft guttural consonant (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter.
499 In the forms that end with the third radical, the final syllable has the same vowel as the regular verb
 $\mathcal{N}$ is lengthened into Kamets, viz. in the Perf., Imperf., Imperat. Kal, in the Perf. Niphal, Pual, and Hophal. The ( $\tau$ ) however is mutable, hence in the plural,
500 The Imperf. and Imperat. Kal have $A$ after the analogy of verbs Lamed guttural.
501 Also before afformatives beginning with a consonant $(\Omega, J) \mathcal{N}$ is not heard (quiesces in the Perf. Kal,
 jugations, in Tsere, נִמְצָאת; in the Imperat. and Imperf. of all the conjugations, in Segol,

502 The use of Tsere and Segol in these forms arose, doubtless, from the great resemblance between verbs לו" לה לה (comp. next section), and an approximation of the former to the latter.
503 Before afformatives beginning with a vowel, $\mathbb{N}$ is a


* $a$ in Italics is quiescent.
† Before the suffixes chā, chëm, chĕn, the $\aleph$ retains its character as a guttural, and takes (-:).


## Remaris.

Verbs middle E, like صָלָא (māle), to be full, retain Tsere in 504

 she names.

The Partcp. fem. is commonly, by contraction, מֹצֵאת, seld. 505




## Vocabulary.

To call, ארָT, kārâ.
To hate,
To be full, wion, mālēa.
To drink (to excess), סָָָ sābā.
Fear, ירָהT, y'rēāh; constr. תNㅡㄴ: ${ }^{(\omega)}$, yārêe ${ }^{a}$, to fear.
A path, נְתִּבָּה, n'thîbhāh (nāthăbh).

Treasure-house, $\underset{\boldsymbol{r}}{7 \text { is }}$, ōtsār 5017 ( $p l$. -ôth).
To violate, injure, דָּד, khămās.
Rag, קרעֶ, kěrăע (kārăע, to tear).
Therefore,
To defile, טָָָּ, tāmē.
To assemble (in troops), צָּ tsābâ.
To $\sin , \underset{T}{N} \underset{T}{ }$, khātâ.

Exercise 46.
a) -

22





 8






שֶּתַח אָּהֶל מוֹעֵּד :
b) 1. I have hated knowledge 4 T. 2. Who hates knowledge. 3. Thou shalt not hate thy brother. 4. The sacks are filled with silver. 5. Thieves, being found, shall return seven-fold. 6. Understanding cries-aloud, and Wisdom gives-forth her voice. 7. To them will we cry. 8. Shall I not cry-aloud, and give forth my voice? 9 . Who will fill my treasures? 10. They who find me will find life. 11. They shall assuredly find life. 12. Thou shalt not hate those-who-hate thee.

[^22]

> Short Paradigms.

| 1 Kal | ${ }^{1}$ Perf. | $\begin{aligned} & 2 \text { Inf. cstr. } \\ & g^{\prime} \text { lôth } \end{aligned}$ | 3 Inperat. g'leh | 4 Imperf. <br> yiglĕh | $\begin{aligned} & 5 \text { Partcp. } \\ & \text { gôlēh } \end{aligned}$ |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2 Niph. | niglāh | higgālôth | higgālēh | yiggālěh | niglěh |
| Pièl | gillăh | gălôth | gălēh | y'găllĕh | m'găllĕh |
| tal | gŭllāh | gŭllôth | (none) | $y^{\prime}$ 'gŭllĕh | m'gŭllĕh |
| 5 Hiph. | higlāh | hăglôth | hăglēh | yăglĕlı | măglěh |
| 6 Hoph. | hŏglăh | hŏglôth | (none) | yŏglĕh | mŏglĕh |
| Hithp. | hitl | hithgăllôth | hithgà | yit | ithgăllĕ |

Past Partcp. of Kal, gālûi.
Infin. absol. (Kal) gàlōh; (Niph.) niglōh; (Pièl) găllöh; (Pual) gŭllöh; (Hiph.) hăglēh; (Hoph.) hôglēh ; (Hithp.) hithgăllōh.
Imperf. apoc. (Kal) yîğĕl; (Niph.) yiggāl; (Pièl) y'găl; (Hiph.) ye̛gêl ; (Hithp.) yithgăl.

## Normal Forms.

Kal $\left\{\begin{array}{rlllll}\text { Perf. } & \text { gālāh } & \text { gāl'thāh } & \text { gālîthî } & \text { gālû } & 510 \\ \text { Imperat. } & \text { g'lēh } & \text { g'l̂̀ }^{\prime} & \text { g'lènāh } & & \\ \text { Imperf. } & \text { yiglěh. } & \text { tiglî } & \text { tiglènāh } & & \end{array}\right.$

These verbs, like verbs Pe Yod ('ロ), embrace two 511 classes, originally distinct, viz. "ל "ל and " but in Hebrew the original ' and I haye passed over into a feeble $\pi$, in all the forms which end with the third radical. All, however, except a few forms, are originally " $"$ "; so that the two classes are less prominently distinguished than verbs "פּ and "פּ ".

Wholly different are those verbs whose third radical is a 512 R 3
(512) consonantal (with Mappik: e. g. פָּ Ma, which are inflected throughout like verbs Lamed guttural *.
513 The grammatical structure of these verbs (see Pdm. App. E, p. 28) is as follows:

For the forms that end with the third radical,
All the Perfects end in $\bar{a} h$.
All the Imperfects and Participles Active, in ěh.
All Imperatives, in ëh.
The Infin. absol. (except in Hiph. and Hoph.), in $\bar{o} h$.
At the end of the Partcp. Pass. of Kal the original ' appears,
515 The Infin. constr. has always the feminine form in
 lôth, \&c.

$$
516
$$

Before the afformatives beginning with a consonant $(\Omega, \mathrm{d})$, the original ' remains, but not as a consonant: it would properly form with the $\breve{a}$ the diphthong ai ; but this diphthong in the Perf. is first contracted into $\hat{e}\left({ }^{-} \ldots\right)$, and then further attenuated into $\hat{\imath}$, but in the Imperf. and Imperat. it is changed into the obtuse ${ }^{-} \bar{¥}(\grave{e})$. Thus in Perf. Pièl, from
 attenuating the $\hat{e}$ into $\hat{\imath}$,
 in the Actives of the derived conjugations, and in the Reflexives, both $\hat{e}$ and $i$ are used alike (see 527,531); on the contrary, in Kal (the most common species) we find only $\hat{\imath}_{0}$ Accordingly we have in the

## 

[^23]Perfects of the other active conjugations (in- (516) cluding the reflexive Hithp.) $\hat{e}$ and $\hat{\imath}$ promiscuously, as ${ }_{\tau}^{3}$ and

Imperfects and Imperatives always ${ }^{\prime} \bar{\vartheta}(\grave{e})$, as

Before the afformatives beginning with a vowel 517 $(\hat{u}, \hat{\imath}, \vec{a} h)$, the Yod with the foregoing vowel usually
 ancient full forms, particularly in pause, as יִגְלָיוּ (see 524, 530). Before suffixes also it falls away, as (see 539).

The Yod disappears also in 3 Perf. sing. fem., 518 where $\Omega_{\bar{\tau}}$ is appended as feminine ending, as $\boldsymbol{ת}_{\bar{T}}$ 푼. But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending $\boldsymbol{\pi}_{\bar{\top}}$ is appended so as to form .ancian . So in all conjugations: e. g.


The formation of the shortened Imperf., which 519 occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (apocopé) of the $\pi_{\bar{\vartheta}}$, by which still other changes are occasioned in the form (see $522,526,523,533$ ). The shortened Imperative is also formed by apocopé of the $\Pi_{-\overline{-}}$ (see 529,534$)$.

## Remaris.

I. Kal.] For the 3rd Perf.fem. the older and simpler form 520 , in from in in almost entirely banished from common use. But with suffixes it is always used, see 539.
a) The Infin. absol. has also the form $\boldsymbol{i} \boldsymbol{\sim}$
b) As the Infin. constr. occurs also, though seldom, עשׁה, ,רָאֹ, as well as the feminine form
the The apocope of the Imperf. occasions in Kal the following changes :
a) The first stem-letter most commonly receives the helpingvowel Segol, or, when the middle radical is a guttural,


b) The Khirik of the preformative is also sometimes lengthened into Tsere (because it is now in an open syllable), as $\times \underset{\sim}{?}$,

c) The helping-vowel is sometimes omitted: e. g.
 and א:ריף, the latter with Pathakh on account of the Resh.
d) Examples of verbs which are Pe guttural as well as Lamed He : :עַּשׂ, and he made, from from עֲנָ ${ }_{\mathrm{T}}^{\mathrm{T}}$. Sometimes the punctuation of the first syllable is not affected by the guttural, as in (with Dagesh lene in second radical), let him rejoice.
e) The verbs ${ }_{\text {a }}^{\boldsymbol{T}}$, to be, and properly form in the Imperf. apoc. forms to יִיִי, (y'hî, y'khî), because the Yod prefers a vowel before it in which it may quiesce.
523 The full forms without the apocope of $\boldsymbol{\pi}_{\bar{\vartheta}}$ sometimes occur even after Vav conv., especially in the lst person and in the later books : e. g. וֹאֶרֶה, and I saw, tiventy times, but not in the Pentateuch,
524 The original is sometimes retained before the afformatives beginning with a vowel (cf. 522, above), especially in and before the Pause, and before the full plural ending (un) $\mathfrak{p}-$, or where for any reason an emphasis rests upon the word. Perf. חדטר, they took refuge: Imperat. בִּעָ , ask ye; Imperf.


The Partcp. act. has also a fcm. of the form הֹצ゙



It is but very seldom that the second syllable is defectively written.
II. Niphal.] The apocopé of the Imperf. occasions here no 526
 we find a form with $(\tau)$ shortened to $(=)$, viz. ${ }_{\tau}$ - (for
 บากณ่ (from
III. Piēl, Pual, and Hithpaēl.] In the Perf. Piēl, the second 527 syllable has Khirik instead of the diphthongal $\hat{e}$ in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes Khirik is always employed, except in Pual, which always has Tsere (ㄷ).

The Imperf. loses, after the apocopé, the strong Dagesh of 528
 frequently is the Pathakh then lengthened into Kamets, as 1תוּ, 1Nת" (cf. 526).

In Piēl and Hithpael are found also apocopated forms of the 529


Examples of Yod retained in cases where more commonly it 530 is omitted: Imperf. ירח: cover them.
IV. Hiphil and Hophal.] In the Perf. Hiph. the forms 531
 the latter is used, as somewhat the shorter. In Hophal always '...
a) The Tsere of the Infin. absol. Hiph. is the regular vowel 532 (as in $\underset{\sim T}{\circ} \mathrm{~T}$ т) ; to this the Infin. absol. Hoph. conforms, as in T7.T.
b) The verb $\pi_{\top}^{7}{\underset{\tau}{T}}^{2}$, to be much, has three forms of the Infin.:
 Infin. is pleonastic ; תרּ,

533 (with a helping-vowel) , for which, however, is invariably substituted the form
 Imperf. Kal only by the signification. u. has invarialy the helping-vowe Segol or


535 The Imperf. with Yod retained occurs only in תּُ Tirt.
(Additional Remaris.) ל ל ל ל" the Imperf. and Partcp. of all the conjugations, without distinction, in $\aleph_{\ldots}$ or ${ }^{-} .$. . As imitations of this mode of formation we are to regard those forms of the Infin., Imperat., and Imperf. in $\boldsymbol{N}_{\ldots}$, more seldom $\boldsymbol{N}_{\ldots}$ and ${ }_{-.}$, which are found in Hebrew also, especially in the later writers and the poets.

 do not *.
537 The Yod is found even at the end of the word (which is also


In three verbs is found the unfrequent conjugation Pilel, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form וֹארוֹה ; viz,



* The Jussive signification in these examples is the reason that they have Tsere like the Imperat. But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between ( $(-)$ and ( $(\because)$. See Gen. xxvi. 29; Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.


Before suffixes the $i T$ final, with the preceding vowel, falls 539


 me. The 3 Perf. fem. always takes before suff. the older form (see 518), yet with a short $\breve{a}$, as in the regular verb: e. g.


## Vocabulary.

 sāh (b').
To build, तָָָָ $\underset{T}{ }$, bānāh.
To stretch out, נָטָּה, nātāh.
To multiply, $\mathrm{K}_{\mathrm{T}} \mathrm{T}_{\mathrm{T}}$, rābhāh.
To feed, רָעָה, rāעāh.
To babble, הָָָּ $\underset{\tau}{T}$, bātāh (comp. ßatто入oyeiv and blaterare).


To see, $\boldsymbol{T} \boldsymbol{\sim}]_{\mathrm{T}}$, rāāh.
540
Piercings, מַ, Dַקרוֹת: mădk'rôth (dākăr).
Sword, חֲרֶ, khĕ'rĕbh.
 ( $=\dot{\eta}$ oixov $\mu \varepsilon \varepsilon^{\nu} \eta$, yābhăl).
Embryo: unformed substance, לְj, gōlĕm (gālăm, glomeravit).

Exercise 47.
a) 1511








 11
b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

Write down the forms:

| I was. | I will be. | Be thou. | To be. |
| :---: | :---: | :---: | :---: |
| Thou wast. | Thou (m.) wilt be. | Be thou (f.). | In-being. |
| Thou ( $f$.) wast. | Thou ( $f$.) wilt be. | Be you. |  |
| e will be. | He | Be you (f.). |  |
| She was. | She will be. |  |  |

[^24]
## Chap. XII. Suffixes of the Verb.

The suffixes appended to the verb express the ac- 543 cusative of the personal pronoun. They are:

## Singular.

| Person. | Forms proper for the Perfect Tense. | Forms proper for the Imperfect. | 54 |
| :---: | :---: | :---: | :---: |
| 1 me (c.) | - | $\stackrel{\square}{\text { ? }}$ |  |
| $\int^{2}$ thee (m.) | T, in pause $7_{\text {- }}$ or $\nabla^{-}$ |  |  |
| 2 thee (f.) |  | 7-- $7-1$ |  |
| 3 him |  | - ${ }_{1}$ |  |
| 3 her | $\Pi_{-} \cdot \cdots \pi_{\tau}-\pi_{-}$ | $\stackrel{-}{-}$ |  |

## Plural.



Affixes of the Imperfect, when preceded by an Epenthetic Nun.

## Singular.

| me (c.) | -נִנִי for |
| :---: | :---: |
| 2 thee (m.) | - נִּ |
| 3 him | -1\% |
| 3 her |  |

Perfect with Suffixes．
546 As a general rule，
a）the forms that end in a consonant，take the suf－ fixes that begin with a vowel（called a vowel－of－ union）；
b）the forms that end in a vowel，take the suffixes that begin with a consonant．
c）The vowel－of－union for the Perfect is $\breve{a}$（or $\bar{a}$ ）．
$\left.\begin{array}{lll}d) & \# & \# \\ e) & \text { Imperfect } \\ \text { Imperative }\end{array}\right\} \bar{e}$（or $\check{e}$ ）．
547 Whatever changes the afformatives undergo，are made for the purpose of suiting them to receive the pronominal suffixes．

|  |  | takes | for |
| :--- | :--- | :---: | :--- |
| a） | The 3rd sing．fem． | $\breve{a} t h$ or $\bar{a} t h$ | $\bar{a} h$ |
| b） | 2nd sing．fem． | $t \hat{l}$ | $t$ |
|  | 2nd plur．masc． | $t \hat{u}$ |  |
|  |  | $t e m^{\prime}$ |  |

548 Here observe，（1）the 2nd sing．fem．（which is derived from an old form ăttí）becomes identical in form with the lst pers． sing．，and is only to be distinguished from it by the context； （2）of the $2 n d$ plur．fem．no instance is found with suffixes．
549 ［The $3 r d \operatorname{sing} . f e m$ ．of the Perfect（1）draws the tone to itself， except with chem，chen，and then takes the forms that make a syllable without a union－vowel；（2）with the other suffixes，it takes a union－vowel，but draws back the tone to the penult，so that they appear with shortened vowels．］

View of the Suffixes to the Verb（E．）．
I．To the Perfect．

550 Verb ：
Suff．：sing． 3 m．

| transit．Kal <br> Эת he has written | 3 f．sing． กコภコ |
| :---: | :---: |
| 97\％ | 17กฏู\％ |
| or | or |
| 1 | 9คコก |
| －7コス | กคフู\％ |


| $2 \mathrm{~m}$ | thee | ๆไプ 2 |
| :---: | :---: | :---: |
| －f． | thee | 习コフワ |
| 1. | me | － |
| pl． 3 m ． | them | ๖コフ |
| －f． | them | ¢ |
| 2 m ． | you | ロココ入จ |
| －f． | you | Э |
| 1. | $u s$ | 9ココู |

$\hat{e}$ from intrans．Kal in the same way．

$\vec{e}$ from the other forms，as Piell：

（550）
כְּתָּתָּ
כִּתָּבֵתִּ
צִּנָּ


פִּתָבַתֶּ
כְּתָּתַתנוּ so
אֶהֵבֵתּתוּ
בְחֲבְתְהוּ


Just so the suff．to the Persons of all Verbal－stems ：
 \＆c．

In the same way 1st and 2nd pers．plur．
כִּתַבְּתּוּהוּ
ذִּתַבִּנוּהוּ
II. To the Imperfect.


Suff. : sing.


|  | Kal Imperat. sg. m. |
| :---: | :---: |
| +1+ יכִתבּוּהוּ |  |
|  |  |
| יכְתְּבְּהָ |  |
|  | כָּתְּדָה |
|  |  |
|  |  |
|  | שִׁunpuy |
|  |  |
|  |  |
|  |  |
|  |  |

The suffixes to the other verbal pers. in the same way.

 in the last syllable,

* So also to all persons ending in the 3rd radical : נבּתֹת

+ So also to 2 plur. m. and 3 a. 2 plur. f., and to

$\ddagger$ To the f. sing. and to the plur. like to the Imperf.

$$
\begin{aligned}
& \text { сн. 12.] }
\end{aligned}
$$

3. יַּבְּתּבְּבְ:

Exercise 48.
a) : 1552















 s 3
b) Translate into Hebrew-

Thou hast put him ( $1,1, v$ ).
Thou ( $f$.) hast deceived me.
She instructed him.
She inclined ( $1,5, \mathrm{n}, \mathrm{h}$ ) him.
Thou hast despised me.
Thou ( $f$.) hast given him.
They have forsaken me.
I have cursed her.
Give him.
Take him.
He will pursue him.
They shall find her.
They shall call-upon me.
To despise them.

When he fled (Say: in hisflying).
When thou buildest (Say: in thy building).
When he prepared (Say: in his preparing).
To deceive me.
When he was circumcised (Say: in his being circumcised).
They that do ( $p$.) this.
His slain.
They that call-upon him.

## DIFFERENCES OF IDIOM, \&c.

1. a) This boy.
b) The good boy.
2. a) The boy is small.

The boys are small.
(Literally, in Hebrew)
The boy the this. 116 .
The boy he small. $\} 116$.
The boys they small. $\int^{116 \text {. }}$
In other instances also the copula ('is,' 'are') is omitted. There the sun $=$ there is the sun.
3. a) He that falls. 7 All these English forms may be He that has fallen. translated by one participle, He that will fall.
b) He who teaches. nōphēl, 138.
The teaching [person]; as $\dot{o}$ $\delta i \delta \dot{a} \sigma \kappa \omega \nu$ in Greek.
c) The partcp. is often used as a predicate* to denote (usually) the Present Tense.
4. a) Sweeter than honey.

> Sweet above (from, in comparison of $[=$ præ $]$ ) honey (ן).
b) The tallest of the people. The-tall [ ${ }^{\circ}$ one] from the people
 196.
c) Very good.
tôbh m'ōd (טוֹב מְאֹד).
5. Dative Relations.] Usually ?, sometimes אֶ, prefixed to, and cohering with, the noun.

* Usually the present tense of a verb. Jehoval ( ${ }^{\circ}$ is) knowing $=$ Jehovah knows.

6. Acc. usually אֵת -אֵ

The Acc. may denote-
a) The place to which, acc. without preposition; sometimes
b) The place at which may be in acc. without a preposition, 175 , c.
c) The person to whom motion is directed, is usually expressed by אֶל prefixed, 175 , e.
7. (Acc. continued). The Acc. may also denote-
a) The time when.
b) The time how long.
c) Relations of space (how wide, deep, \&c.).
d) The relations denoted in English by as to, in respect of, according to; in.
8. Ablative Relations.]
a) $\mathfrak{j}$, from (176); also $=$ some of.
b) Often $\xlongequal[\vdots]{=} i n$, at, with.
9. Genitive Relations.]
a) Usually expressed by placing the preceding (i. e. the governing) noun in the construct state.
b) Sometimes by ?, cf. 177 .
c) Gen. of possession :

Her father's flock.
The flock which to-her-father [i. e. was or $i s$ ]. (' $T_{0}$ ' to be expressed by ?), 178 .
10. Numerals.]

Seven sons, cf. 207.
11. Relative.]
a) Whose.
b) All that I have.

Who-to him
Who-to her $\}^{266}$. All which to me.
R동
12. Where.
Whence.

Which-there. $\}_{248}$
13. a) From when, from where, as in English.
b) He has fallen into the pit he made (=which he made) : as in English.
c) At the time he did it: as in English.
14. The orphan and one who The orphan and there is no has no helper. helper to him, 256.
15. (257, end) $=$, virtually, the copula (in any tense) with a negative.
Joseph was not in the pit. ên-Yôsēph băbbôr.
16. $\mathbb{U}_{י}=$, virtually, the copula, in any tense.

It is in my power. yēsh-l'êl yālî.
17. Many verbs are in Hebrew followed by an accusative, where we must use a preposition.
18. Many verbs are in Hebrew followed (always or sometimes) by a preposition, where we should use the acc. only in English.
To seek wisdom.
To rebuke a man.
bikkesh $l$ '. . [as we may say
'to seek after' a thing].
gāעăr $b^{\prime} \ldots$. . [to find fault with a man].
19. The infin. absolute is used-

1) as an intensive,

Thou shalt surely die. To die thou shalt die.
2) Sometimes after a finite verb it carries on the discourse just as if it were a verb of the same tense.
Thou shalt weep and Thou shalt weep and to-mourn. mourn.
20. Meanings of the Perfect :

The Perfect denotes, A (used absolutely)
a) Past time, (1) as perfect, (2) as pluperfect.
b) The present, (1) as a condition or attribute already long continued and still existing (just like odi, novi, memini, in Lat.) : e. g. yādăy tî, I know; sānētî, I hate. (2) A permanent or habitual action: Happy the man who walks, \&c. (hālăch).
c) The future, in protestations and assurances; the event being contemplated as done (e.g. I give thee the field, \&c.).

B (used relatively)
d) $=$ imperfect subj. (e. g. we should have been or should be [essemus] as Sodom).
$e)=$ pluperf. subj. (e. g. if he had not left, \&c.).
$f)=$ futurum exactum, just as with us 'when he has washed away;' for 'when he shall have washed away.'

## C (with Vav conv.)

$g)=$ future (aft. future, i. e. imperf.). $h)=$ pres. subj. (aft. imperf. in this sense), lest he should put forth his hand, and take, \&c.
$i)=$ imperat. (aft. imperf.).
$k)=$ for past or present time, as preceding perf, or imperf. requires.
21. Meanings of the Imperfect:

The Imperfect denotes, A (used absolutely)
a) The future.
b) The present (especially of permanent states and general truths).
B (used relatively)
c) as subjunct. after particles meaning that, that not, lest.
d) as optative.
e) as imperative, the place of which it always supplies in prohibitions.
f) as potential: = may, might; can, could.
g) after āz, then; tĕ'rĕm, not yet ; b'tě'rĕm, before.
h) it may denote customary and continued action, and (like Lat. and French imperf.) of extended representation.
i) it sometimes denotes single actions, done and past, where the perfect might be expected. 'This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

## HEBREW AND ENGLISH INDEX.

## $\kappa$.

באָ irreg. father. [App. B.]
Tבָ to perish (ל and son). Piēl, to cause to stray, to disperse.-to cause to perish, to destroy.
אבָה to be willing, inclined, de$\stackrel{\text { sirous (followed by infin. with }}{ }$ or without ?).

- poverty, misery.

אָבר to mourn (wֵover). Hiph. to cause to mourn. Hithp. = Kal.
N c. (mostly f.), a stone.
 red.


אָד Niph. to become glorious.
אִִּּ adj. (1, b) great, mighty.noble, excellent.
 cloak, mantle.
הָדב

אֲהַבָּ f. infin. of the verb אֲהָ
 the name of the Lord.-subst. love, beloved.-adv. delightfully.
אֵּ (1, a) straitness, calamity, destruction.
אוה Root not used. Arab. to howl.
אוֹ wailing. interj. wot alas! ho! (of threatening).
(1, a) a fool = a wicked person.
אִּלּלֹ f. sing. (13, a) folly; sin, from obsol. אָּ.
אוֶT (6, h) nothingness, falsehood, vanity.-wickedness, iniquity.adversity, calamity.
אֹאוֹר,
חی্ণ irreg. brother. [App. B.]
אחר
אֵַ prep. behind, after (with
 place, after, behind.-of time, after, after that.
אחד (3, a) the hinder part; as adv. backwards.

בpartcp. אیוֹn as subst. $(7, b) a d-$ versary, enemy; f.
K. not, including the idea of the
 there is no man, צין there was none interpreting. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, I am, or was not, shall not be, אی, אֵ, \&c. When folfollowed by the dative, איא לִי there is not to me, i. e. I have not, צָּ לָּ they have not.
(1, a) man, Lat. vir.-hus-band.-man, opp. God, animals (homo). Before other nouns denotes the qualities of men; אֵּun a faithful man.-any one.-each.
אֹש゙ֶ f. (13, b) woman; female. -wife.
习א only.—only, but.—just now.— surely, certainly.
אָכַל to eat.

א. f. ( $8, \mathrm{~b}$ ) mother.
(f. 10) the fore-arm, cubitus, prop. the mother of the arm.-a
 bit, i. e. four cubits.
אמה f. irreg. a maid-servant. [App. B.]
אֲמִּמּוֹ firmness, stability.—faithfulness,
fidelity.-truth, as opposed to falsehood.
אַמָ imperf. to say, declare, mostly followed by the words spoken, constr. with before the person to or of whom any thing is said; rarely with an acc.
אֵמֶר ( $6, \mathrm{~b}$ ) word, discourse.
אַpan f. $(13, a)$ a suck or bay.
אָּ Kal not used (Arab. to meet; to be in good time). Pièl, to cause to come, or happen. Pual, to befall.
אנִּ
คָㅜํ to breathe through the nose, snort; to be angry (with $\underset{1}{1}$ ).
אנָּ to groan. Niph. to moan, lament.
 lamentation.
אֵנוֹש (see man.-the common
 with suff. used for אִּ
 male.-wife. [App. B.]
ๆַַ
רַָּ to bind.-to put in bonds; partcp.
(3, a) captive, prisoner.
쓴 (for ( $8, \mathrm{~d}$ ) nose.-anger. Dual the nostrils.-meton. face, countenance.

TַN to bake．
กาผ to go，to be on the way．
חרN c．$(6, \mathrm{c}) \mathrm{pl}$ ． ， with suff．אָרד way，road，path． －manner，mode．
$7\urcorner \times(6, c)$ length，of time and space．
YาN f．rarely $m$ ．$(6, a)$ with the art．
7궈 to curse，execrate．Piēl，to curse．
DƯN to be or become guilty，to transgress．Hiph．to bring the consequences of sin upon any one．
ロu゙N $(4, ~ c)$ guilt．
7ข゙N to go straight on．
าย゙ํ．happiness，biessedness；only in pl．cnstr．in the character of an interj．אַּשְׁר $O$ the hap－ piness of the man！＝blessed is the man．With suff．یַּשְּרֵ happy
 \＆c．

## 2.

7 7 \％with suff．
 garment．
勺กำ Niph．to be troubled，terri－ fied．Piēl，to terrify，confound． －to cause to hurry．Hiph．i．q． Piēl．
ภากฏ f．a shining，whitish scurf， sinking in the skin and having white hair．

אֹב to enter，come or go in（with

同 to despise，contemn．
ビŋ to be ashamed．
ii．$\frac{7}{T}$ to take as a prey，to spoil， plunder．
ITT to try，prove，test．
7ПフTT to prove．－to choose（with acc．$\underset{1}{2}, \mathfrak{b})$ ．
 talker．
Tin prop．to cling to，to rely upon，trust，confide in（
กセŋּ trust，confidence，security．
Yִּ to understand．
I．－（ $6, \mathrm{~h}$ ）interval．－prep．between．隹一 and；sometimes also whither－ or．
P？prep．prop．cnstr．of $\mathfrak{i} \mathfrak{Z}(6, \mathrm{~h})$ ．
T구ํ．f．（10）understanding，dis－ cernment．
าוֹว（1，a）the first－born．
לב adv．not．－nothing．
？？want；only as adv．not，with－ out．
1크․ a son．See irr．nouns，App．B．
กปข ${ }_{\mathrm{T}}$ to build．
บป lord，possessor，owner．－hus－ band．
าปำ to consume，burn up．－in－ trans，to burn．


บบּT) plunder, unjust gain.-gain, עּנְ
ר ${ }^{7}$ (4, a) coll. oxen, herd.

בּבּקִשׁ Piel, to seek; with acc., to
seek after, with ; צִּ
to seek the Lord.
$7 \underset{\tau}{7}$ corn (separated from the chaff); בָּרַ to separate.
ארָּ
근 with suff. a a con.
7רָ hail.
T7 (whither), מִּנֵּני, מִּ, (from whom), אַחרֵ (after whom).
f. sing. ( $1, \mathrm{a}$ ) a covenant.

7 군 to bend the knee, to kneel. Niph. to be blessed. Piēl, to praise, bless God. Hithp. to be blessed (コ̣ in, through).

בּרָּרָ ing.
근 ( $\mathfrak{y}$ f.) chosen, beloved.-pure, clear; also pure morally.
ת ( $13, \mathrm{c}$ ) terrour, confusion: mostly followed by pānîm (of face).

> 2.

Kํㅜ to redeem, ransom, recover.
(1) ( 8, d) pl. .

ไปּ To bound, limit.

Bound, limit, border.-territory.
7그ํ to be or become strong.
(1, $(6, a)$ man $=$ vir.-husband. -warrior.
า 1 (1, b) adj. strong.

$2 \operatorname{la}_{\tau}(8, a) r o n f$.
( 6, i) a kid.
Tid to be or become great, to grow.
-to be great, exalted.
ר구 to wall, fence up.
Tהּ
בּוֹי goi, a (Gentile) nation; the Gentiles.
7: (1, a) sojourner, stranger, foreigner.
(1, a) a whelp.
(2, b), pl. ôth, lot.
irs to shear, to cut off.
7two parts, divide.
ㄱำ (6, a) piece, part.
צַּל upon). Hiph. הֵג to roll away.
Dil conj. also; 믄——both—and;
 truly: " $\mathfrak{y c}$ ªl although. - yct, nevertheless.
Tix to retribute, to recompense, good or evil, with acc., צָ, ,to ripen, to become ripe.-to wean.

(1, a) recompense. - good deed, benefit.
: pens; benefit.
בּ
בּ1
[vT prop. to cover: hence to protest.
i] ( $8, \mathrm{a}$ ) garden.
גָּ to rebuke, with
i군 Niph. to be cut off.
(1)

Vil to cast out or up. Niph. to be cast out.-to be agitated, tossed.
-
 shower.

TָּT bread.
To
רוֹר, generation.
רֶּת f. a door.
דָּר to hang down.-to be weak.
לํㅡ́ adj. low, weak, poor.
(for shed, blood-guiltiness; in pl.

דָּרָּ to be silent.
תַㅡ﹎ f. (13, a) knowledge.
TIT, f.
דָּר to thrust through, to pierce.
7구 to tread (on), with the acc.; with :ֵַּ: metaph. to tread down enemies.
דּרֶ c. (6, a), spf. הִּרְּ (Dual, (דָרָכַיִּ, a way.
Tּרָ to seek, to inquire (especially of an oracle, the Lord).-to ask for, require: : דָּ the blood (of any one).
דָּשָ to grow fat. Piēl, to make fat.-to anoint.-to regard as fat (an offering $=$ accept it). Pal, to be made fat, be abundantly satisfied.

## $\pi$.

$\overbrace{7}$ ȚT to push, cast away.
הָּרָ f. (10) desire, lust.-wickedness.

דיד to be, to exist. יְהּ imperf. Kab 3 pers. m. s. (he, it) shall be: with Vav convers. (he, it) was. Often = каi غ́y'ยขєто, and it was so (that, \&c.).
הריָּ (2, b) a large splendid building, a palace.-the temple.
 to go, walk about.
דלּ to shine. Pièl (to make to shine $=$ ) to praise, and intrans. to boast. Hithp, to be praised. -to boast oneself.
 indirect questions).-if.


TM over. -to overthrow, ruin.
7.? to go around, to surround. Hiph. of $\eta_{\mathrm{P}}$ -
To pl. דָּר (8) mountain.
To To to kill, slay.
 pull down, destroy (both in Kab and Pièl).

## i.

תאi pron. demon. f. sing., see נֶ.
Ti f. f. this. After the subst. it usually has the article; when put before it without an article, it is
 this (is) the thing; ; ֶֶּ thisthat, the one-the other ; ֶֶּ

Tone to the other. With emphasis, this same, very.
TI
7I ( וָּהָ f.) adj. clean, pure.
ำ to remember, recollect, call to mind.
( mortal.
Sh ep prop to pour out, whence partep. Bini squanderer, prodigal. וֹמָה f. (10) device.-wickedness.
וֹר to cut. Peel (prop. to divide; hence) to sing hymns, praises, with ? or acc. of the person; 3 of the instrument.
inion (5, a) adj. old; a elders.
Yר it to spread, to scatter.-to sow;
永 yielding seed.-to plant.
y<compat>ํา (6, a) seed. -prop. and fig.
$=$ issue, progeny.

## $\pi$.

חר구 to twist, to bind.
(6) scorch, rope.

חַּרָ
be destroyed, to perish.
$\prod_{-T}$ to bind about, to gird.

(pl. (c) to cease.
חדֶר, (6) instr. with luff.

$\operatorname{UT}_{-T}^{T}$ Piēl, to make new, to renew;
Hithp. to be renewed.

חיל ,חוּלּל to twist; to dance.
Hiph. to shake.
חוֹמָה f. (10) a wall.
(6, h), pl. Wִירִ wealth.-virtue.
Nט్T to miss. - to stumble, fall. -to miss, opp. to to pind.
 with acc.
 failure, sin.
חַטָֹ $(1, b)$ sinner.
 offering.
חַיִים pl. life.
חָכַם to be or become wise.

חתבּ,

חָדה to be weak.-to be sick.
חָּל to be wounded. Pièl, to wound.-to profane. Hiph. הیה to loose.-to profane.-begin.begin to be. Hoph. to be begun.
חָ to be fat, stout, strong.-to dream.
חַלִלוֹב pl. ni, a dream.
חָּ to pass by, to transgress.
Piel, to change (as a garment). Hiph. to change.
חד to draw out. Niph. to be delivered. Pièl, to draw out. to deliver.- to strip, spoil.

חֵֶק (6) part, portion, lot of land.
חָ ( 8 , a) adj. warm, hot.
חָּד to desire, to covet.
 warmth, rage; cnstr. kh²măth.
חַּפָּ f. (10) heat, glow.-the sun.
חדָּל to pity (yֵּ).-to spare (with盗).
חָּ to be warm.
חֵן (8, b) grace, favour. - grace, elegance, beauty.
${ }^{7} \boldsymbol{T}$ consecrate (a house, temple, \&c.).
חִּנְם gratis, freely, for nothing.in vain.- for nothing, undeservedly.
To to be gracious, merciful, compassionate. Niph. to be pitiable. Piel, to make gracious. Hoph. to be favoured. Hithp. to implore favour, mercy.
חָנָּ to be or become profaned, polluted, or defiled.-to be profane, ungodly.
חָּרָ (5, c) profane, ungodly.
חָּר Kal not used; in the derivatives it denotes kindness and beniynity.
חֶסֶ with suff. (6, a) kindness, mercy.
(3, a) kind, benevolent, gracious, merciful.-pious, holy.
$\mathrm{MDT}_{T}$ to flee for shelter; hence, to trust in (בְ).
$7 \prod_{\mathrm{r}}$ to want, lack, be without.
רָּ understanding. - subst. want, lack.
חָּנְ dual ( 8, c) the hollow hands, the fists.
(6) , pleasure.
TตT To blush, be ashamed, confounded. Hiph to put to shame. -intrans. to be ashamed.
TַT to search out, explore, investigate.
חָּשׂ Kal not used. Pual, to be set free, be freed.
꾼 c. (5, c), pl. י., ni, enclosure, court.-village.
TM T
חקּקחק (10) statute.
Tקר T
 solate, waste.
חרָר
กרֶ f. (6, a) sword.
חרח desolation.
Hiph. הֶרָ to devote to destruction.-to devote to God, to consecrate.
〇ㄱำ $(3, ~ a)$ ditch, trench. - what is decided, decision, judgment. gold.
דר sharpened, instructed, prudent.
(6, a) (pl. c. חֲרְשׁ) sherd, potsherd.
טֹרָ $\prod_{-T}$ to plough, till.-to engrave. -to form, fabricate.-Metaph. to devise, machinate evil.
חָשׁ to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piēl, to compute, reckon.-to think, purpose; to devise. Hithp. to reckon oneself.
TשT To hold back.-to withhold.
Tשָ dark.
ד mean.
$\prod_{\tau}(4$, c) bridegroom. - son-inlaw.
$\boldsymbol{\Omega} \boldsymbol{\pi}_{\mathrm{T}}$ to be broken.-to be dismayed, confounded.
ט.

חַָּ mals, but also men ; to slay.
( 6, a), with suff. טִבַח slaughter.-animals slaughtered, meat.
טָּרָ to be or become clean.
טַטָ to hide, conceal, especially in the earth.-to hide, reserve.
Dive to taste. - met. to perceive, discriminate.
ワาข to tear in pieces, to rend.
$\because$
7.א:, (1, a) river, the Nile; pl. 区- streams.
שT: to be or become dry, to dry up. Hiph. to dry up.
 $T_{T}$ c. $(2, \bar{a})$ hand. With prepo-
 ing to the means of: מִיָ from, out of; :
 under the care or guidance of any one.
יָּ inf. c. quainted with. Hiph. to make known, show, inform, teach.
-הָה
 a day.
יוֹנָ
 only begotten. - solitary one; only one (
לTiThal not used, to wait.-to cause to wait, hope. Hiph. to wait.
 be good, well; p to be better. Hiph. היֵּיב to make good, to do well.
i.- wine.
, יذל f. 1 pars. 1 , $\mathcal{T H}_{-\boldsymbol{T}}$ to bear, bring forth. -to be-get.-Pual, to be born. Hiph.
to cause to bring forth. -to beget. Hoph. to be born.
$7 \%$ ( 6, a) lad, youth, child.
ילרקדה f. (12, a) a girl.
$\square_{\tau}$ a sea.

יִּיָּ hand of his right side, i. e. his right hand; also ㄴomitted, the right hand (f.).
 suck, to suckle.
TV
${ }^{7}$ - ${ }_{-1}$ to add. - to add to do, to do again (c. inf. with or without ?).
יפָּ beautiful.-good, excellent.

 to go out, go forth.
M al not used = put, place. Hithp. הִחְֵּּ to set
 stand, to stand before.


「יָ to awake.
 precious.
ארָ to fear, to be afraid (ל? to fear, be anxious for). Niph. מוֹרָ to be feared.

(11, c) constr. กیำ, fearing, reverencing.
T- to go or come down, descend.
Hiph. הוֹרִיד to cause to go down; to send, bring, carry down.
חי.ㄴ ( 5, a) the moon.
นj구 to take, seize upon. Niph. to become poor.
 to sit, sit down.-to dwell, dwell in, inhabit. Partcp. בשיָּ inhabitant.
T be firm.
עשֻr to deliver, save.
Tix to be straight, even, right. -
Piēl, to make straight.-to direct.
-to esteem right, approve.

"ย (7, c) uprightness, rectitude: מִּשֶׁר more than is right.
כ.

בָּ to be pained, be in pain.
כֹרִ from $\mathfrak{l l}$ formed in the Chaldee manner (as op, partcp. piercing, digging through (sc. they are). Another reading is ( pixn ( pl pl. perf. Kal).
כּכוֹכב ( 2, b), for
 weighty, honoured, respected, mighty. Niph. to be (become, show oneself) honoured, renowned.

Pièl, to honour.-to make obdurate, to harden. Hiph. to make heavy, grievous.-to honour, make honourable. Hithp. to show oneself honourable, boast oneself.
(כּרָ ( 5 , a \& b) adj. heavy.-numerous.
כֹּ (3, a) honour, glory.
 washer, fuller. Piēl, to wash (clothes); metaph. to cleanse. Pual, to be washed.
(6, a) lamb.
 prepare, adjust, adorn.-to minister, act, or officiate as a priest.
(7, b), pl. פּרוֹ
 set up, establish.
בּכ to lie, deceive. Hiph. to convict of falsehood. Niph. to be proved false.

חַּ
פִּ אִם that; for, because; but that if, that since, for if, but if; unless, except, if not ; but : yet, nevertheless; that.
כּהּלֶב
כָּלֹל to complete.
 shame, make ashamed.-to injure, hurt. Niph. to be put to shame; also to feel ashamed.
כּ adj. upright; adv. rightly, also thus.

To to collect, gather.
(1, b), pl. © lyre.
כּכָּ to cover, conceal.
(1, a) fool.
(6, a), with suff.
ַַַַּ ( $6, d$ ), with suff. vexation.-anger.
ฤַ. f. (8, d) the hollow, palm of the hand, hand; dual Dep, pl. nimepan, spoon, dish; hollow. -handle of a bolt.
าอָ to cover, overlay.-to cover over, to forgive, pardon.-to ex-piate.-to appease.
כּרָּת perf, 1 \& 2 pers. to cut, cut off, cut down. Niph. to be cut off or down.-to be di-vided.-to be destroyed.
(6, a) lamb.
לขָּ to totter, stagger, stumble. Niph. to stumble. Pièl, to cause to fall. Hiph. to cause to totter, to make feeble.-to cause to stumble and fall. Hioph. to be made to stumble.
İת To write, engrave.
 an under garment, shirt.


תภַּ to beut.-to beat, break in pieces.-to beat down, rout.
3.
 לְבְיוֹ, the heart.
 לֹדבּ, \&c. I, thou, he alone.-by myself, by thyself, \&c.

לָּ
לבָּT? f. the moon.
לָּשׂ to put on a garment, to be clothed.

לוידה f. gurlund, crown.
לחַם to eat, consume.
che (6, a), with suff. לֶחם cherne foon, meat.-bread.
לָכר to take, catch. - to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.
לַפT to learn. Pièl, to accustom, to teach. Pual, to be accustomed, trained, taught.
 perf. ל and שֶׁה q.v.
לעָ to mock, deride, scom. Niph. to stammer. Hiph. to mock, deride.
לִ? according to. ל with stat. enstr. pî of pěh, mouth (irreg.).
לקָה to take.-to take away.
(0), with suff. taking speech.-instruction.

לֶקט a gleaning.
לקָק to lick, lap.
? perverse, deceitful tongue.

## D.

(1, a) strength; generally as an adv. greatly, very.
 luminary.
pa ny pa pinite, both for eating and slaughtering.
inundation, deluge.
 understand.
מִבּר $(2, b)$, pl. in and both, fortification, stronghold; bātsăr, to cut.
 precious things.
(10) fear.
(2, b) a large plain.-a desert.-speech.
To to extend.-to measure. -to apportion.
f. (10) extension.-measure.

וֹTio strife.
מוֹט to totter, shake; of the foot, slip, slide. Niph to be moved, shaken. Hiph. to cause to fall or come down.
מוּסָ $(2$, b) chastisement, correction. - admonition, warning. -instruction.
 yākăsh ( $\alpha$ y), to lay snares.
ת to die.
( $6, \mathrm{~g}$ ) death.
下 (amd) f. (10) counsel.wicked counsel.-prudence, discretion.
(19, a) sickness, disease.

(1, b) want, poverty.
(2, b) inmost part.
f. (10) destruction, ruin. -terrour, fear.
שִׁטָּ f. (10) couch, bed.
 dainty meat.
 or give rain; zn upon. Niph. to be rained upon.
 and reduplicated מימֵי, waters, water.
פְּכְנִט (2, b), only in pl. or dual, breeches, trowsers, or drawers, for the priests.
פָּרָ to sell.
פָלָ to be full, filled.
(1, a) fulness.
פלֹאֹה f. (10) fulness, plenty.
 service, work.
(3, a) lodging-place, an inn.


13，a）a war；from［lākhăm］ to consume．
טלַ to let escape or slip，to de－ liver．Hiph．to deliver，to bring forth．Niph．to be delivered；to deliver oneself，escape．Hithp． to escape．
 over．
7 ？ 7 （6，a）king．

 dom．－royalty，royal dignity．

渵 tongs．－snuffers．

f．$(12$, b）gift．－tribute．－ an offering to God；especially a bloodless offering．
，as a prefix wop wi th dag．forte， sometimes also without it，when the next letter has $S h^{\prime} v a$ ，es－ pecially when the letter is Yod， which then becomes quiescent， poet．$\because \underset{\square}{\because}$ from or out of a whole）．－from． Tout to mix，mingle．
DOD T to flow，melt；io faint．Hiph． to cause to faint，make faint－ hearted．
Dye to be or become little．
 ness；hence，a little，few．－ －בְּ pit．lit．as a little；nearly，al－ most；shortly，soon．
（1，a）long and full upper garment，robe，mantle．
（Dy（dual）bowels．
InT a fountain．
บַ่ to act perversely，treacherous． ll； 7 of the thing or person．

 because of，for the sake of．－ conj．in order that．
Thy！f．（10）cave，cavern．
Tทบ゙ู（9，a）work（of an artificer）．
－labour．－deed．－work（the fruit of one＇s labour）．
NaT
TM（10）a commandment．
Tジจ f．（10）unleavened bread．
מִצְרַים Egypt．
vip（2，b）any thing sacred．－ holy place，sanctuary．
lipid c．（3，a），pl．nibipe，place．－ habitation，home．－town．
（כָ $(3, a)$ spring，fountain．
ก wealth（in cattle）．
1ヘาจ（9，a）a seeing．－sight．－ appearance，countenance．
กフָּ chariot．
To T ค．（10）deceit，fraud．
บา．．（ each ．．impure）a friend，a companion．
N〇․․：－remedy，deliverance．
 place.-refuge.
TשָׁT to draw.-to draw out, prolong. Niph. to be protracted, delayed. Pual, protracted, deferred.
(1, b) destruction, ruin. -snare, trap.
ְִִשְָׁ a lying down, couch.
פַל (פָּ over).
(2, b) a watching, guard-ing.-a watch.-observance, rite.
f. $(13, \mathrm{a})$ a watching.place of watching, post, station. - a keeping. -observance or per-formance.-a charge.
to touch, feel. Pièl, to grope. Hiph. to grope.


 sweet; neut. sweet, sweetness; pleasantness.

## J.

(3, a) prophet.
נִבַּט Hiph. to look.-to behold.
 impious, ungodly.
פרֶלָה f. (11, c) corpse, carcase.
Kixal not used; Arab. to be clear and manifest. Hiph. הֵּ to declare, tell. Hoph. Tی to be shown, told.
presence or sight of.
צַגT inf. c.

It to flee.
IT
גָּר to flow.-to shine, be bright.
( 4 נָ a) stream.-river.
7 İ to depart, flee.
נוּנָה I. slumber.
נָּדֶ to obtain, acquire a possession, to possess. - to obtain by inheritance, to inherit.-to divide for a possession, to apportion. Hiph. הִנְדּיל to cause to possess, give as a possession.-to cause to inherit.
נַחלָה f. (12, d) the act of taking possession.-inheritance.
נָּ
Tiט్T to stretch out, extend.
עט్ల to plant.
ปַָּ to watch, guard.
שָׁ to leave, forsake.
בָּרָ Piēl,
-to seem strange; to gaze at, admire; to mistake; to reject. Hiph. הדקּיר to gaze at, regard, have respect to.-to be concerned, care for any one.- to recognise; to acknowledge; to be acquainted with. - to know, discriminate. Niph. נִבִּ to feign oneself a stranger. - to be recognised, known. Hithp. to feign, dissemble. - to be recognised, known.
פמְלָ f. the ant.

נֵָ̣ (in pause, nāmās). Niph. of māsăs, q.v.
נָּח to pluck, tear away.
Jop to pour, pour out (a libation). -to anoint a king.
(6, b) libation, drinkoffering.
ㄹ. 6, d) a male infant. - boy, lad.-a youth.-servant.
pl. (of בְעוּרים 1, a) childhood. -youth.
נַפַּ to fall; fallen, lying.
Tַ to respire, take breath.
נפש c. (6, a) breath.-meton. any thing that breathes, an animal. -person.-soul, as the principle of life.
(6, e) truth, uprightness, faithfulness.-pernianency;
 ever.
Pien Piè, to strip off, take away.-to deliver. Hiph. הִציל to take away. - to deliver (p̣,

נֻำ to watch, preserve.-to keep, observe (a law, mercy, \&ic.).
תֵּרֶ shoot, branch.
תָr to be pure, innocent. Niph.
, בִּ to be pure, innocent, blameless. - to be clear, free from punishment.
פקָ
( $4, \mathrm{a}$ ) vengeance.
a chatterer.
 take.

intrans. to be arranged.-to kiss (with ? of the person). Pièl, to kiss. Hiph. to join, touch.
( 6, a), pl. c.
f. (10) a trodden way, beaten path.-path, by-way.
שתTT to tear, pluck up.-to tear down, destroy.

## D.

סָּ to drink to excess; partcp. סָבוּא drunken.
סָּ to go over, go round.-to surround, encompass.
סַרָ to go, travel about; to go round, traverse a country for the sake of traffic.
סַחר (with suff. profn) profit, gain.
Tַָ, cover, conceal oneself. Hiph. To cover, protect.
ot to forgive, pardon, with ? of the person. Niph. to be forgiven.
Dit to raise a heap or mound;
to cast up, prepare a way.
סֶעַ (6), with suff.
Dièl, to subvert, overthrow.
סָּ Dion to mourn.

סַּ to write; only in partcp. ס a writer, scribe.-to number, count. Piēl, to number, count. - to recount, relate, tell.- to speak, talk. Pual, to be related, told.
סת Niph. to be hid, lie hidden. Piēl, to hide, conceal. Pual, to be hid, secret.

## $y$.

 chiefly of clouds.-thick cloud.
7בַr to work, labour; to till, cultivate; to dress.-to serve, work for another.
(7, (6, a) a servant, slave.
עָ
ํำ a region or country near a river or sea.-a side. ממֵֶּר from the other side; בְּיֶּ on the other side.
עֲ (1, a) a witness, partcp. of
עָ to.go or pass by.
(11, b) assembly, congrega-tion.- a private party, a gang, faction. -family, household.swarm of bees.
ע Hiph. to cover with darkness.
 יעֵ (Y) a musical instrument, a flute or organ.
Tiy, Ty adv. again.-again and again.-besides.-yet, still.
 iniquity, $\sin$.
yil to cover with the wings; to cover with darkness.
עi (1, a), pl. ninis, skin (of man or beast).

iy, iy (8, c) strength, might, power.
ITI to leave, forsake, desert.
עֲ
רַטำ to surround. Pièl, צִy to crown.
yin f. crown, diadem.
Y ( $6, \mathrm{~h}$ ), dual
yִיר f. a city.
(prop. constr. of 2 2,a) pl. c.
 prep. upon, on, over, above, against.-of the objects, means, instruments by which any thing is effected; by.-of norm, rule,
 after the manner of Melchi-
 wherefore?-at, by, near; with.-with idea of motion, to the question whither? upon, down upon, to, towards.-frequently i. q. אֻ, ל, marking the dative, to, for.-conj. though, although.-with other particles.一解 according to.
עלד to go or come up, to ascend. -to arise of the dawn. - to spring or grow up.
עלֹה (9, b), a leaf.

 (of man, in a bad sense).
 hence to repeat an action，to do habitually or effectually．－with ？，to affect painfully．
，yo，yo people，nation；most frequently of Israel opp Erin gentiles．
Yo to stand．
עָ to toil，labour，travail．
Vt row．－－fruit of labour．－mischief， iniquity，sin．
עַַָק to be deep，unsearchable．
עֲנָב
Min

distressed，poor，needy．
Vt earth．
yo（7，a），with sufi． c．${ }^{\prime}$
yr to travail，suffer pain．
（עצֶב ，עֵּבֶב（6）labour，travail．
－pain．
ye f．（11，b），for advice．
ロİジ adj．（3，a）strong，mighty．－ numerous．
yַּהָ adj．sluggard．
עֶצֶם f．（ $6, \mathrm{a}$ ），pl．nix pe，bone．－ body．
（5，c），pl． （np，niue，heel．－hoof． yo to convict of perverseness．
yִקּשׁu adj．（7，b）perverse，false．
עָ dark or dusk．
yo c．（6，a）evening．
ערוּ adj．（3，a）crafty，cunning． －prudent．
yT to arrange；to prepare（a table）；to array（a battle）．一to place together，to compare．
yt to be cumming，subtle．
עירְטָה f．craftiness，cunning．－
ฟ゙びָ to work．－to make．
עָׁw to smoke．
עָּשָׁר Biel，to make rich．
 time，season．


## פ．

（1，a），but pl．c． mental headdress，turban．
פָּדָ to redeem，ransoms
To to move to and fro．Hiph． to move；causal．to give out；to get，obtain；to further．
白 f．winepress．
汿 ${ }^{\top}$ adj．purified，pure，an epithet of gold ；then for refined，pure gold．
ר䍓 to disperse．Pier，to disperse， scatter．
 mouth to mouth．－aperture．－ edge．－part，portion．－word：
according to the word of，in
 according as，even as（and umitted），so as，so that；；ְְ in proportion，according to；ציל according to the word or com－ mand；also according to．
シֶּ（6，a），pl．c． stream．
谓 prop．a turning to，a regarding； hence as conj．lest，for fear that，lest haply．
T． T ．（10）corner．
פִּנִיִּים pl．pearls；others，red corals．
ע゙ּTT עַ，wound．
To to visit．－to examine．Niph． to be missed．－to be visited． punished．Piel，to muster．Pual， to be mustered，numbered．Hiph． to set over，appoint．Hoph．to be set over，have the oversight of．
פִּקוּדים pl．（of mands，precepts．
ํ．a young bull，bullock．
（10）young cow， heifer．
Tּרָ to separate．Niph．to be se－ parated；also to separate oneself （מֵּ，מֵּל，from any one）．Piēl， to go aside．Pual，partep．se－ parated．Hiph．to separate．－ to scatter，disperse．Hithp．to separate oneself，to be sundered．
（ $6, \mathrm{i}$ ），with suff． 3 pers．pl．
 tree．

סּרָ to give，distribute．Hiph．to cleave，divide the hoof．
 all monarchs of Egypt down to the Persian invasion．
국 to break，tear down，demolish．

 to give or distribute（it）to．－ to spread：e．g．a garment；to spread abroad（metaph．）．
ט to strip or put off a garment． Piēl，to strip，pillage，plunder． Hiph．to strip a person．－to strip off a garment．Hithp．to strip oneself．
f．with suff． T：
（6，i），pl．פִּתִ folly．－simple，inexperienced，ig－ norant．
חפָּ to spread out，\＆c．In Piēl， to deceive，seduce（＝$=\dot{\alpha} \pi a \tau \alpha \dot{\alpha} \omega)$ ．
กתַּ to open．
צת ּת suddenness； denly．
§．f．（8，e）piece，crumb，morsel．
y.

צָדT to be equitable．
צַּדִיק adj．（1，b）just．—righteous．
צֶּק（6，a），with suff．and צידֶק（11，c）justice，equity．— righteousness．
Z בִּוּוֹ

7

צֶּרֶּ (6, w), with suff. wool.
צַע ( $6, \mathrm{~d}$ ) a stepping, going.step, pace.
范 to hide.-to lay, treasure up.
צַּ
(pl. לִִּפּוֹר sparrow.
צָּר구 to tie or bind up.-to shut up.
צַㄱ (8) adj. strait, narrow.-subst. adversary, enemy ; distress, adversity.
צָּ versary, a rival. - distress, adversity.

## p.

$\mathfrak{Y} \boldsymbol{P}_{\mathrm{T}}$ to collect, gather.
קרָ $\boldsymbol{p}_{\mathrm{T}}$ to bury. So also in Pièl.

 pulchre.
$\cup_{-1}{\underset{T}{T}}$ to separate, consecrate.-to be sacred. Piēl, to consecrate, hallow.
קדוֹשT adj. (3, a) holy.-set apart, sacred, holy; of men, saints.
(6, c) holiness.-holy place.
$\boldsymbol{p}_{\boldsymbol{T}}$ to wait for, hope in.
(1, a), pl. ni, voice.

קוֹמָה f. (10) height.

קוּר 10 dig a well.
$\mathfrak{i}{\underset{T}{T}} \mathrm{p}_{\mathrm{T}}$ (8, a) little, small (prop. and fig.).-young, younger.
קלדT Kal not used. Niph. to be made light of, to be despised; partcp. despised, mean. Hiph. to make light of, to despise.
(3, a) shame, contempt.
ל- $\operatorname{pin}_{\text {t }}$ to be light. - to be lessened, abated.
ק. Pièl, to be jealous. Hiph. to provoke to jealousy.

קנָ $\mathrm{p}_{\mathrm{T}}$ to form, create.-to get, ob-tain.-to buy.-to possess.
 cane. - sweet cane. - stalk (of wheat).

Y... $(8, b)$ end, limit (of space, time, condition, or circumstances).
(9, b) end, limit.
קָּ
${ }^{1}{ }^{\prime}{\underset{T}{T}}(3, ~ a)$ a judge.-leader, chief. -prince.
 the person. Hiph. to provoke to anger. Hithp. to become angry.
$7{ }^{7}{\underset{\sim}{7}}_{T}$ to cut down, reap.
 vest; hence time of harvest.
NרָT $\boldsymbol{p}_{T}$ to cry, call out.
ברַ T $^{\text {to draw or come near. }}$
ice.
קַרְלִ,
קרַ ${ }^{\text {to }}$ to tear.

$\mathrm{p}_{\mathrm{T}}$ to close, press together (the
lips or eyes), to wink, \&c., denoting fraud, cunning.
בשָ ${\underset{\mathrm{T}}{\mathrm{T}}}^{\text {to attend }}$ [lit. to sharpen. G.].
Hiph. (with ;ik ear), to prick up
the ear to, to attend to, hearken.

## ᄀ.

TNT to see.
שׂ่า head.-head, chief, leader; chief of a family.
$\prod_{T}{\underset{\tau}{T}}^{c}$ to be or become many, to multiply.
f. (6, a), with suff. רֶגל , foot;
 (steps) times.
רַגำ io rage, make a noise.
 sleep.-to sink down stupified.
ๆ구 to follow after. - to pursue, persecute.-to put to flight.
꾸 to act insolently.-to urge, press upon; to be urgent (with).
 breeze.-breath; metaph.vanity, folly.-spirit, soul.-mind, spirit, disposition.-wind.
רום to be high.
ำ to be or become wide, large.
Hiph. דָּרְדיב to make wide, enlarge.

בּרַ ( $6, \mathrm{c}$ ) width, breadth.
끄 f. (6, d) the womb. - the bowels; love; compassion.
ריב ( 1, a) contention, strife, quarrel.
ברָ to ride either on an animal or in a chariot; partcp. רֵֵ2 a rider.
To to cast, throw. Piēl, 10 deceive (prop. to make fall).
סַָ to tread.-to trample under foot.
רָ רנ to shout.
 bad, worthless.-evil, wicked.רֶ vious, malignant.
าา (rarely ֻา) badness.
บา ( $1, a$ ), for רֶֶה, acquaintance, companion, friend.-one beloved, lover.-neighbour, fellow.
רעָ to be hungry.-to suffer from famine. Hiph. to cause to hunger.
(4, a) hunger.-famine.
Tעָ tremble.
רָד to feed.
Tרָ $\mathrm{T}_{\mathrm{T}}^{\mathrm{T}}$ evil (prop. fem. adj.) from צּ.
to hang down the hands.to decline.-to sink down.-to relax, abate, to desist. Hithp. to relax oneself, be slothful.

especially of water, to trouble it. Niph. partcp. בִּקָּ troubled, made turbid by trampling. Hithp. ס דחתne to humble, submit oneself'.
הָּ
$\mathfrak{j}_{\uparrow} \prod_{\tau}(3, a)$ delight, satisfaction, acceptance. - object of delight, acceptance. - will, pleasure.-good-will, favour, grace.
רקָ
הִרְשׁיַָ to declare guilty, to condemn.-to cause mischief.-to act wickedly.
 ungodly.
 ness.
 wickedness, ungodliness.

## ש. ש่.

( 1, a) flesh.

שֶׁבּ outh.
עַี to be or become satisfied, filled ( $p$, to satisfy ( $p$, \# of the thing, ? of the person).
עָ ${\underset{T}{T}}^{\sim}$ abundance, plenty.
עב゙ֶ (cnstr.

עבּשׂ่ to swear (oaths were usually confirmed by seven victims). Niph. צִּ to.
 to buy or sell corn. Hiph. to cause to break through. - to sell (corn). Hoph. to be broken, afficted, distressed.
שֶׁרֶר more commonly (6 b), in pause שָׁבֶ, from טָּ ing; sorrow, vexation, calamity. destruction.-grain, corn.
תבּ to cease, have an end. Hiph. to make or let rest from labour.to make to cease.
ת ; plen sabbath.
שָׁ to err.
 breast.
TuT to treat with violence, to op-press.- to attack, invade. - to plunder.-to (lay) waste, destroy (e. g. a land). Niph. to be laid wasle. Piel, to spoil, waste, ruin. Pual, pass. Hoph. to be spoiled, laid waste, wasted.
TưT
N lamity.-worthlessness, vanity.
בּ to turn, return-to turn away from.-to cause to return, bring back.-torestore.-Hiph.tocause to return, to bring back.-to turn away (anger).-to return, give back, restore. Hoph. to be brought, led, given back, returned.
(1, a), בשׁוֹד oxen.
to slaughter, kill (animals).
 upon.-䧇, ל to laugh at. Piēl, to rejoice.-to sport, play.
רָּ to be black.-(denom. from q.v.) prop. to do early; hence to seek early, diligently. Piēl, to seek early, also diligently.

ากַשׂ ( $6, \mathrm{~d}$ ) the dusk of the morning; hence dawn, morning.
Niph. to be marred or spoiled by rotting. - to be corrupted (morally). - to be laid waste. Pièl, to destroy.-to corrupt, pervert. Hoph. to be corrupted, spoiled.
טְּר offcer, overseer or magistrate.
to be grey-headed.
f. (10) grey hair.
(1, a) speech, discourse.complaint.
בַּ to lie down; especially to lie down to sleep or to rest oneself.
שַָּׁ to forget.
שֶׁכּּׁין a knife. Etym, doubtful.
שָּכַל to act wisely, prudently. Pièl, to act wisely. Hiph. to look at.-to be or become intelligent, wise, or prudent; to act wisely, prudently; and to make prudent, to teach.
שֶׁכֶל , שֶּכֶל (in pause regard, estimation.-intelligence, understanding.

abide.-to dwell.-to dwell (in), to inhabit.
 habitant.-neighbour.
ה
 quiet, prosperity-carelessness, negligence of God.
שivit to send. In Pièl, to send forth $=$ to excite (it).

Hiph.
( אַהַרָּיו behind him, i. e. to despise).
שׁׂ
(4, a) spoil, plunder, booty.
שׁׁ
-to be at peace. Piēl, to preserve, keep uninjured.-to complete.-to restore.-to repay. -to requite, recompense.
(3, a) health, welfare, prosperity, peace.
ロשָ there.
(7, a), pl. ninư, a name.
שixi Hiph. to destroy. - to destroy (persons, nations). Niph. pass. of Hiph.
 suff. (نָּמֶּך) heaven, the heavens.
חַּ glad.

(12, b) joy, rejoicing.mirth.

 thrown down．
 f．（12，b）a garment，a mantle．
 dings．－information，report．
עַּ
水，ל，？to any one）．－to hearken， obey．Pièl，to cause to hear，to summon．Hiph．to cause to hear or be heard．
רַשׂ to keep，watch，guard．－to preserve，protect（with acc．ב，維 of the object，with מִן from or against）．－to keep．－to keep， observe（acc．
iwic．（8，b）a tooth（prop．and fig．）． －ivory．
Nivi to hate．
 year．
！נשׁ T to sharpen，e．g．a sword； partcp．$\cdot$ ．
ปขty（4，b）a hair；collect．hair．
 nincient lip．－speech，words．－ language．－brim of a vessel．－ shore of the sea；bank of a river． Uׁפָּ Kal not used；to pour out．
שׁׁפּחּה f．（12，b）female servant， handmaid；Lat．famula．
טפָּ to judge，administer justice．
－to condemn，punish．—usiv a judge，ruler．
to be poured out．Pual，to be shed．Hithp．דִּ to be poured out．
Пַ to creep．
שֶׁקֹל
שׁׁק
Пָ Niph．（prop．to bend for－ ward in order to see）．－to look out．Hiph．to look．
（6，a）lie，falsehood．

 a vine．
ワา ${ }^{7}$ שָ to burn，consume．
ש゙ׁׁ（6，c），pl．
שֶׁר to plant．
קתַּשׁt to be still，to rest，to abate， of waves，of strife．

## $ת$.

תאתוּ f．（10）desire，will．
าฝู่า（6，f．）form．
객․․（10）a chest．－ark（of Noah，built in the form of a chest）．－the ark in which Moses was exposed．
f．（10）a coming in，being stored up．－income，profit．－pro－ duce，fruit；trop．result．
f．（10）understanding，pru－ dence．

תַּתְּפּוָּה only in pl. perversity, frowardness.
ת. f. (13, a), with suff.
勺ּุminn, expectation, hope.
ת proof, rebuke.
ת. (11, b) abomination.abominable act.
ת. pl. (from תוֹעֶפּת $11, \mathrm{a}$ ) swiftness.-wealth, treasure.brightness, splendour.
f. (10), instruction, direction, precept.-law.-manner.
f. help, deliverance.-purpose, enterprise.-counsel, wisdom.
, (c. suff. תהּחַת (c) prop. what is below.-adv. below, beneath.prep. under.-instead of.-in return for.-on account of.-because that, because.
רַתחלּא only pl.
( 1, b) pl. $\square \div$, תi, supplication.

 cease.
ת.תִּים (3, a) perfect. - whole. upright, sincere.
… f. הּ fect, sincere, honest.-subst. integrity.
T or only pl. serpents, sea monster; others, jackals.
תּת Piel ubominable.- Niph. to be abhorred, detested; to be abominable.
T.
$\qquad$
(These words were omitted in their alphabetical place.)
תnּ
ワin intimate friend; leader.

## ENGLISH AND HEBREW INDEX.



Abominable, נִתעָב (partcp. Bless, Tָּרָ. To bless oneself

Niph.).

All, כָּל (prop. a subst., 8, d,
usually followed by Makkeph).
Anger,
Anoint, נָּ (propr. to pour out).

Assuredly (the Hebrew idiom is by the repetition of the verb in inf. absol.).
B.

Basket, DD.
Be, been, היד. See 522, e.
Bear (= give birth to) ${ }^{\text {( }}$ - .
Bear, to, דּך.
Before, טֶר (before, of time); ? לפְּ (before the face).
Best. See Good.
Better. See Good, and 193 sqq.
Bind, 7ブํ.
(Hithp.).

Blood,
Born. See to bear.

Boys, ילרִים:
Branch, פֶּרֶ.
Bread, לֶחם.
Breadth, רֹחב.
Brethren, אַחִים.
Bring, בּוֹא to come; Hiph. cause to come). (Hiph. to bring again, back, return, restore).
Broken-hearted, to be. Niph. of

Brother, אָ.
 steadily).
Bury, קברַ.
But,

## C.


Child, ילוּד:
Children, ילדרים ,בּנִּיג:
Choose,
City, צִיר.
Cities, עָרים.
Clean, to be or become,
Clean, adj.
Clothes, בּנֶּ
Cloud, thick, עָ (v).

Collect, קברץ,
Come (down), יָּ

Commandment, פִצוּה.

Covenant, בּרִית•• כּת•
Cover, פָּדָ.
Covet,
Cow, בָּ דּרָ ;
Create, בּרָּ
Crown, border round the top of the altar).
Cry out, to, $\underset{\sim}{\text { in }}$ (with ? ).
Cry, out or aloud, to, א ${\underset{T}{T}}^{\text {(to }}$ call).
Curse, אָ.

Cursed (partcp.) אָ.
Cut, פּכָ.
D.

Daughter, ת크.

Death, (6, e).
Deliver, deliver).
Desert, to, עז.
Desolate, to make, חָ $^{\text {M }}$ destroy).
Destroy, שָׁpu (utterly); Hiph. = to cause-to-perish).
Destruction, מְחִּתּ
Devour, אָּדַל.
Diligent, פָּרָּר.
Do, עֶשָּ
Do good, to, ב-ָּ
Dog, כֶּלֶ.
Door, דֶּלֶת.
Dream (verb and subst.), דחלם.
Dry (land), הֹדָּ
Dry (dry-up), עי
Dust, עָפָ.
 \} with).

English and Hebrew Index.
E.

Each other (often translated by
'a man his fellow,' 'a man his
brother,' \&c. From each other:
' a man from his brother,' \&c.)
אִִּשׁ מֵעַל אָחִי
Earth, אֵרץ.
Eat,
Enemy, אוֹיב.
Evil, רָער.
Eye, עַ,
Eyes, עיִינים.
F.

Face, (punju (pl.) With ל in the cnst. form, rest); also 'קִּe, before, from before (implying removal).
Faint, עָ
 tired).
Faint, to make-, מפסַס, in Hiph.


Fat,
Father (irreg.) בא.
Feed, רָעד.
Field, שָּדֶד.
Fig,
Fill, פִּלִ. Piēl of mālēa.
Find, פִָּ.
Fire, ֵּ.
Flay, صָּטָ.

Flee, בּ בּרำ.
Flesh, בָּ בָּר.
Flock, צֹאֹ.
Flood, دַבּבוּל.
Fly from, to, בָּרָ ; צָּ

For, 'פּ.
Form, to,
Found, to, ${ }^{7}$ 운; (to make firm, fix: e.g. the earth).
G.

Garden, 眀.
Gardens, גַּנַּים.

Gather, $\gamma^{7} \mathcal{P}_{T} ;$ פָּ into a house, or place of security).
Girl, ילדְה.
Girls, ילְדוֹת,
Give, נתּ
Give-forth, to, נֶתָן (e. g. the voice).
Gladness, נּיל.
Glory, כּ. כּוֹד.

Goat,
God, אֵל ; אֶלדּים:
Good, טוֹ.
Grape, עָ עָ.
Grass, דֶשׁ:

Grave, קֶבֶ:
Great, גנּדל , גָּדוֹל
Great, to be,
Grow, פָּדֶ.
H.

Hand, Tי.
Hand, right,
Hand, left, שֶוֹ.

Hate,
Head,
Hear, עֹּ
Heart, לִב.
Heavens (singular not used), ם.
Height, הָֹּ
Hell, קֹשׁׂich.
Herb, דֶש゙ֶy (a green, tender grass).
Hide, to, צָּפָ.
Holiness, קֹדֶ (6, m).
Honour, כָּבּ.
Honour, to, פָּבַּ.
Honey,
House, תבּיבּ.
How, בַּה , צִּ
How long, צַּ

Hypocrite, דָ.

## I.

In, prep. $\beth$ prefixed. Sts $\zeta:$ e. g. to trample in $(=\mathrm{to})$ the dust.
Increase,
Inhabitant, בשָำ (yāshăbh, 5, 1).


K.

Keep,


Kindle, $\boldsymbol{p}_{\mathrm{T}}$ (to kindle itself = to be kindled).
King, פְלֶּ. To be made a king, Hoph. of מַלָ.
Kings, מִלְכִים.
Kingdom, בַּמְלָּ
Kingdoms, פַמְלָּתוֹת.
Kiss, נָשָׁ.
Knee, בֶּרֶק


Know, עי
Knowledge,
L.

Lamb, כּּׁ
Lament, סָָּ.

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Land, אָּ

Law, תּוֹרָ.

Learn, לַָד.
Leave, to, עָז.
Length, אֹרֶ.
Lie, כּּׁ
Life, $\begin{gathered}\text { Tr } \\ \square\end{gathered}$ to God and man only.)
Like, $כ$ (as prefix: before monosyllables and barytones often 3 . See rule).
Lion, אַרֵיֵּ
Little, קָּקָ.
Lo, ai.
Look, to, נָבַט ;רָאָה (Hiph. to look into, investigate).
Lord, יהוֹה :
Lord, my, "אֲדָּי (pl. my Lord, applied to God); my lord, applied to man).
Lords, אֲדַנִים.
Love, to, בָּ

## M.


Master, אָדוֹ.
Men, אֲנָשִׁים (the men of a family).
Mercia,
Mix,

Mock, לָּעָ
Money, כֶֶך:
Mother, Nֵ.
Mount, Mountain, vT.
Mouth, פֶּ, instr. (irreg.).
Multitude, ำ (= number, numerousness).
N.

Naked, ער


Nest, ip..; pl. kinnîm, cells.

No, אֵין לֵ, cf. 257, end.
No man, אֵין אִיִׁי.
Number, to, סָ.
0.

Oath, עבּׁׂ a person, say: 'to cause-to-

Observe,
Offer, קרָ.
Offer-sacrifice, to, זָּ.
 many years old, say: ' was a son of so many years.'
Open, to, חת.
Or, אוֹ.
Overthrow, to,
 cattle).

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P.

Part, חלֵ.
People, עַ.
Perish, אָ.
Pervert, to, סטלָ.
Place, קָקָ.
Place [a man] over, to, Hiph. of

Plant, to, עָטָ.
Plunder, to, בִּ
Prisoner, אָסִּר.
Proverb, פָּטָּלֹ.
Prudence, עֲ עָּ ָ.
Purge, $\mathfrak{\text { פּ }}$ (cover, expiate).
Q.

Queen, פַלֹלֹּה.
R.

Rain, הִמִִּיר.
Recompense, to,
Red, אָדוֹם.
Require, שׂำ. ํ.
Restore, שֶׁוּ
Righteous, צִַּּיק•

River, נָּ

Ruler, دזוֹשָׁל (partcp. from māshăl).
S.

Sack, אּ אּ

Scorn, לוּ לוּ לוּ
Scorner, ץ!.
Sea, יָ:
See, to,
Seed, עา.
Seed, to bear: to seed seed, ערָ עํ․․
Seek (for), שָּ דָּ.
Separate, 7.
Serpent, נָּ
Servant, עֶּדֶ.
Serve, עָּד.
Shadow, צֵ.

Shear,

Silver, כֶּךֶ.
Skin, עוֹר.

Son, בִּ (irreg.); בַּ (poetically)
Song,
Sow, to, ז7.
Stalk, קֶנֶ.
Stand, עָ.
Statute,
Statutes, דוּקיבים.
Steal, בּנָּ

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Stone,
Stones, אֲבָנִּם.
Strip, $\underset{T}{ }$. To strip oneself, Hithp.
Strong drink,
Strong-hold, מִבְ: שִּר.
Sword, חֶר.
 take by force).
Take an oath. See Oath.
Take captive, to,
 dābhăr).
Temple, הָּכָל.
Thick cloud, בע.
Thick clouds, עָּ
Thief, בַּנַּבּ
Threshold, 7.
Together, To.
Tongue, לֹשֹׂׂ.
Town, צִי.
Trample,
Treacherous, בּנּ

Treasure-house, $7 \underset{\mathbf{T}}{\boldsymbol{\top}} \aleph$.
Tree, yo.
 cause to believe, put faith in.
Truth,
V.

Verity, אֵמֶּת:
Very, מִאוֹד.
Vessel, פּכּי".

Vineyard, כּרֶּ
Virgin, בִּתוּלָה.
Voice, hip.
U.

Understanding, תֻבּוּנָה.
Unpunished, נָּ.
Unpunished, to be, נקד (in Niph.). Utterly. See To Destroy (utterly).
W.

Walk, הָּד.
Wash, to, כָָּּס, (Piēl) to wash thoroughly.
Waste, to,
Way, דרךך.
Weak, to be,
Weary, y. y pr

Weigh, שׁׂקר.
Weight, טְּשְׁקל:
Who, לִי.
Why, לָָּּ רֶה.
Wicked, עשָּ
 הוּה
Wind, חוּ

Winds, רוּחֹת.
Wine, !י..
Wisdom, חָכְָּּה .
Withdraw, $\underset{\text { Won ( }}{ }$ (to bring home, collect). To be withdrawn, taken away (Niph.).
Woman,

Word, 7 フָד.
Write, כּ.
Y.

Years, שָׁנים.

## PROPER NAMES.


Abraham, אַברָה
a great multitude).
Adam,
Amorite, אֶמֹרי
Babel, בּבּׁ.
Babylon,
David,

Esau,
Hagar, הָגר.
 the Lord).
Ham, $\underset{T}{ }$ (hot).
Hebrewess, עִבְרִיה.
Hebrews, עִבְרִים.
Jacob, עֲקַּ:- (a detainer).
Jehovah, ידוֹה.


Joab, יוֹאר (God the father).
Joseph, יוֹסָּ (increasing).
Isaac, יִּדְ:".
Ishmael,


Judah, יהוּדָהּ:
Judea, ירוּד:"
Midian, בְּדְיֶּ

Noah, דַוֹI (a comforter).
Rebekah, רבקד:

Solomon, שִׁלֹּׂ.

## APPENDIX.

## A. Table or Declensions.

Gesenius (who is followed by Hurwitz, Stuart, \&c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe-
a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in ôth (i) ; inc ; sword, pl.
 bhôth). With the suffixes the stronger abbreviation then remains : see the Feminine Paradigms.
b) Grave sufixes are those which have always a strong accent or tone. Such are most suffixes of 2 nd and 3rd pers. plural, whether joined to the singular, as הֶ, הֶ, ,הֶם , ֶָן , but not $\bar{\square}_{\uparrow}$, in $\frac{2}{\tau}$, or to the plural, as $\because \bar{\because}$
c) In the plural the light suffixes attach themselves, without exception, to the status absolutus; the heavy or grave suffixes, to the status constructus.
Arrangement of the Declensions.] 1. Monosyllabic and dissyllabic with immutable vowels. 2. Monosyllabic with mutable $(\tau)$; and dissyllabic with a similar vowel for ultimate, and immutable rowel for penultimate. 3. Mutable (r) or (..) for penultimate : immutable vowel in ultimate. 4. Dissyllabic with ( $\boldsymbol{r} \boldsymbol{r}$ ) or (т..). 5. Dissyllabic with mutable (..) for ultimate: mutable ( $\mathbf{r}$ ) for penultimate. 6. Segolates or dissyllabic nouns, with accent on penultimate. They are derived from an original monosyllabic form with Pathakh. 7. All with mutable (..) for ultimate: and immutable rowel for penultimate. Also some monosyllabic nouns from $ה^{\prime \prime \prime}$. 8. All that double their final consonant by dagesh when augmented. 9. $\boldsymbol{\pi}_{-}$final. $10 . \boldsymbol{\Pi}_{-}$final preceded by an immutable vowel. 11. $\boldsymbol{T}_{\top}$ final preceded by mutable ( $\tau$ ) or (..).

 feminine ending $\Omega_{\because} \geq$ - -To the examples in the Paradigms add: misgě'rĕth (enclosure), iggě'rěth (letter), măscō'rěth (wayes).

The Declensions

of Nouns.

| Absol. | Constr. | Light suff. | Heavy suffix. | Dualabsol. | Meaning. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| sûs | sûs | sûsî | sûs'chĕm' | -19\% |  |
| sûsîm | sûsê | sûsai | sûsêchĕm ${ }^{\prime}$ | yômă'̌̌im | days) |
| Yôlām | yôlăm | yôlāmî | yôlămchěm' |  | (pair of |
| yôlāmîm | yôl'mê | yôlāmai | yôl'mêchĕm' | mêlkà̈khă'yim | tongs) |
| pākîd | p'kîd | p ${ }^{\text {kîchî }}$ | p'kîd'chĕm' | ¢ | (two |
| p'kîdìm | p’kîdê | p’kîdai | p'kîdêchĕm' | sh'bhŭעăyim | weeks) |
| dābhār | d'bhăr | d’bhārî | d'bhărchěm' | ${ }^{1}$ | (wings) |
| d'bhārîm | dibhrê | d'bhārai | dibhrêchĕm' | $\begin{gathered} \text { c'nā- } \\ \text { phă' yim } \end{gathered}$ |  |
| khāchām | khåchăm | khachāmî | khachămchĕm ${ }^{\prime}$ |  | (hips) |
| khåchămîm | khăchmê | khåchāmai | khăchmêchĕm' | $\left\lvert\, \begin{gathered} \therefore \mathrm{kh}^{\mathrm{T}-}- \\ \text { latsáryim } \end{gathered}\right.$ |  |
| $z a ̄ k e ̄ n$ | z'kăn | z'kēnî | z'kănchĕm' |  | (thighs) |
| z'kēnîm | ziknê | z'kēnai | ziknêchĕm ${ }^{\prime}$ | $\begin{gathered} \text { y'rē- } \\ \text { chă' } \mathbf{y i m} \end{gathered}$ |  |
| cāthēph | cêthĕph |  |  |  |  |
| c'thêpôth | cǐthphôth |  |  |  |  |
| khātsēr | khastsăr | khastsērî | khatsărcherm ${ }^{\text { }}$ |  |  |
| khatsērîm | khastsrê | khatsērai | kh'tsrēchěm' |  | . |
| mělěch | mě'lĕch | mălcî | mălc'chĕm |  | (feet) |
| m'lāchîm | mălchê | m'lāchai | mălcêchěm ${ }^{\prime}$ | $\begin{aligned} & \text { răg'- } \\ & \text { láryim } \end{aligned}$ |  |
| $s$ sēphĕr | sēphěr | sĭphrî | sı̈phr'chĕm' | - | (double) |
| $s$ 'phārîm | siphrê | $s$ 'phārai | siphrêchěm' | $\begin{aligned} & \text { ciph- } \\ & \text { lă'yim } \end{aligned}$ |  |
| kōděsh | kōděsh | kŏdshî | kŏdsh'chĕm' | 10 | (loins) |
| kºdāshîm |  | $\mathrm{k}^{\circ} \mathrm{da}$ ¢ ${ }^{\text {chai }}$ | kŏdshêchěm' | mǔthnă̌yim |  |



The Declensions

|  |  | Absol. | Constr. | Light suff. | Heavy suffix. |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | (a youth) S. | נַַ | נַנַ |  | נַעַרֶּם |
|  | P. | נְעָרִים | נַעִרִי | 13 | ַַעִרִיִֵּם |
|  | $\begin{gathered} \text { e. } \\ (\text { perpetuity }) \mathrm{S} . \end{gathered}$ | גֵּ3ֵח | גֵיֵַ | נִצִּדִי | נִצִדַכֵּם |
|  | P. | צִצְדִים | נִצִּתִי |  |  |
|  | f. (work) S. | ל | לַּ |  |  |
|  | P. | שֶּעָלִים | 隹 |  |  |
| v. | g. (death) S. | טָּוֶת | מוֹת | מוֹתִי | מוֹתֶֶֶּם |
|  | P. |  | صוֹתֵי | מוֹתֵי | מוֹרִיֵּכֶם |
|  | h. (olive) S. | תיִ | יֵית | ֵיתִי | ֵיתֶכֶם |
|  | P. | יֵיתִים | יֶיתֵי | ֵיֵתיֵי | ֵיֵֵיֵּנֶם |
|  | i. $\begin{aligned} \text { (fruit) } & \text { S. } \\ \text { (gazelle } & \text { S. }\end{aligned}$ | צֶּרִיִ | פְּרִ | ִִּרִיֵ | ֶֶּרְיֶֶם |
|  | (gazelle) S. |  |  |  |  |
|  | a. (enemy) S. | 2N | אֵֵֵֵ | אֹיִיבִי | אֹיִּבְּם |
|  | P. | \% | אֹיֵֵיֵ | אִֹּבִי |  |
|  | b. (name) S. |  | שֵׁם | שִִִּׁ | שִׁמִכְד |
|  | P. | צֵּמוֹת |  |  |  |
|  | ${ }^{\text {a. }}$ (sea) S . | U | יַ | יִִַי | ַיְּכֶּ |
|  | P. |  | יֵּ |  |  |
|  | b. (mother) S. | ֵֵ | Nֵ | אִֵּּיר | אִּנִּכֶס |
|  | P. | (1) | - | אֵּמוֹתַי | אִּ |
|  | c. (statute) S. | חקו | TT |  |  |
|  | P. | חתקִים | ח\% |  |  |
|  | (seer) S . | חincon | חin |  |  |
|  | P. | חִֹים |  | חֵ |  |

of Nouns.


Feminine


## Nouns.

| Absol. | Constr. | Light suftix.. | Heavy sufix. | Dual absol. | Meaniug. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| sûsäh | sûsăth | sûsāthî | sûsăth- |  |  |
| sûsôth | sûsôth | sûsôthai | $\begin{gathered} \text { chĕm' } \\ \dagger \end{gathered}$ |  |  |
| shānāh | sh'năth | sh'nāthî | sh'năth- |  | (lips) |
| shānîm | sh'nôth | sh'nôthai | $\dagger$ | s'phā:- thă'yim. |  |
| shēnāh | sh’năth | sh'nāthî | sh'năth- |  | (corners) |
| shēnôth | sh'nôth | sh'nôthai | chĕm | $\begin{aligned} & \text { phā- } \\ & \text { thă }{ }^{2} \text { yim } \end{aligned}$ |  |
| ts'dākāh | tsidkăth | tsidkãthî | tsidkăthchĕm' |  |  |
| ts'dākôth | tsǐdkôth | tsĭdkôthai | + |  |  |
| mălcäh | mălcăth | mălcãthi | mălcăth- | - ירְָּּתִים | (sides) |
| m’lāchôth | mălchôth | mălchôthai | chĕm <br> $\dagger$ | $\begin{aligned} & \text { yărcā- } \\ & \text { thă'yim } \end{aligned}$ |  |
| khĕrpāh | khérpath | khĕrpāthî | khĕrpăth- | ריָמתָּים | (double |
| kh ${ }^{\text {r }}$ āphôth | khěr'phôth | $\begin{aligned} & \text { khĕr'phô- } \\ & \text { thai } \end{aligned}$ | $\text { chém }_{+}^{\prime}$ | rikmā̀ thă'yim | embroi- dery) |
| khŏrbāh | khŏrbāth | khơrbāthî | khōrrăth- |  |  |
| khºăbhôth | khŏr'bhôth | khŏr'bhôthai | $\stackrel{\text { cherm }}{ }+$ |  |  |
| yoně'ketth | yôněkěth | yônăktî | yôn̆kt', | מִצִלתִּים | (cymbal) |
| yôn'kôth | yôn'kôth | yôn'kôthai | $\stackrel{\text { chěm }}{\dagger}$ | m'tsiltă yóm |  |
| gŭlgōleth | gŭlgölěth | gŭlgŏltî | gŭlyŏlt' | נחשׁתֵ | (double |
| gŭlg'lôth | gǔlg'lôth | gŭlg'lôthai | $\stackrel{\text { chem }}{+}$ | n'khŭ́sh tă'yim | fetter) |
| Ddal Cosistr. | ${ }^{1}$ | $2 \cdot$ | ( P àt n en) . | ${ }^{3}$ 3 | c'the). |

+ The distinction between light and heavy suffixes ceases in the plurgl of feminine nouns.
B. Table of Irregular Nouns.

| Meaning. | 1. Irreg | , Noun. | Constr. | Plur. | Constr. Plural. | With suffixes. |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Father | IN | $\overline{\text { ābh }}$ | ăbh, abhî | ābhôth |  | ābhî, ābhîv, abhîchĕm. \&c. |
| Brother | ח | ākh | akhî | ākhîm |  | ākhăi, akhîchĕm, \&c. |
| Sister | אָחוֹת | ākhôth |  | ${ }^{\text {a k h }}$ āyôth | ăkhyôth | ăkhyôthăi. |
|  | 足 |  |  | îshîm |  | îshî, \&c. |
|  | אנוֹ\% | ${ }^{\text {en }}$ nôsh |  | ${ }^{\text {an}}$ nāshîm | ănshê |  |
| Woman |  | ishshāh | ēshĕth | nāshîm | n'shê | ishtî, \&c. |
| Maid | אָֹT | āmāh |  | ${ }^{\text {a māhôth }}$ | ămhôth |  |
| House | בַּיִת | băyı̆th | bêth | bātîm |  | bātêchĕm, \&c. |
| Son | ] | bēn | běn- | bāním | b'nê | b'nî, bin chĕm. |
| Daughter | תבַּ | băth | - | bānôth | b'nôth | battî, \&c. |
| Day | יוֹם | yôm |  | yāmîm | y'mê |  |
| Vessel | ְִּלִי | c'lî |  | cēlîm |  | cêlyî, cěly'chā. |
| Lion | אֵרִי | ${ }^{\text {a }}$ rî |  | arāyîm |  |  |
| Kid | T | g'dî |  | g'dāyîm |  |  |
| City | עִיר | Yîr |  | yārîm |  |  |
| Water | 2ִַים | măyıim |  | măyîm | mê |  |
| Mouth | ก๊ | pěh | pî |  |  | $\begin{aligned} & \text { pî (my } \sim \text { ), } \\ & \text { pîchā, piv, } \\ & \text { \&c. } \end{aligned}$ |
| Head | רֹห์ | rōash |  | rāzshîm |  |  |



D．General Paradigms
（The forms with asterisks

| 1. Perpect． | KAL（1）． | NIPHAL（2）． | PIĖL（3）． | PUAL．（4）． |
| :---: | :---: | :---: | :---: | :---: |
| Sing． 1 c． | קָּטְ:לִּתּ |  |  | ？ |
| ${ }^{2}$ fr |  | ＊ | TTM？ | ？＊ |
| $\{f$. | קטִ | נִקִטְלַּתִּת | ִקטּלִלִ\％ | 易 |
| 3 m ． | －po＊＊ | ＊upup | 促P＊ | P＊＊ |
| ， |  |  |  | คคְ＊＊＊＊ |
| Plur． 1 c． |  | נִקְטַלִלִוֹ |  | P榢 |
| $2{ }^{\text {m }}$ ． | －קטֵּ | נִקִטַּלַתֶּ |  |  |
| $f$. |  | נִקְטַּלִּתֶ｜ | ？${ }^{\text {enen }}$ | Prex |
| 3 c. |  | נִקְטְלִלוּ |  | ？Pene |
| 2．Inf．（constr．） |  |  | 茵P＊ |  |
| Inf．（absol．） | לilup＊ |  |  | 家p＊＊ |
| 3．Imp．Sing．m． | P＊ |  | 促＊ |  |
| $f$. | Pְֹ＊＊＊＊ | － |  |  |
| Plur． | pepo |  | קַקטּלִּ | （none） |
| $f$. |  |  | *קֵַּלְלָנה |  |
| 4．Mmperf．（Fut．） | אקטל | אקטםל |  |  |
| Sing． $1 \begin{aligned} & 1 \\ & 2\end{aligned} \mathrm{~cm}$ | תִקְטל | תּתָּ |  | תִּ |
| $\left\{\begin{array}{l} m \cdot \\ f . \end{array}\right.$ |  | * הָּקְטְלִי | *תּקַبְּלִי |  |
| $3{ }^{\text {m }}$ ． |  |  | 仿： | ： |
| $\{f$. |  |  |  |  |
| Plur． 1 c． |  | נִקֵֵָּל |  |  |
| ${ }^{2} 1 \mathrm{~m}$ ． | תִּקְִִטִלוּ | תָּ |  |  |
| $l_{f}$ ． |  |  | \％${ }^{\text {\％}}$ |  |
| ${ }^{3} \mathrm{fm}$ ． |  |  |  | ？ |
| $1 f$. |  | 成 |  | （ |
| 5．Prce．act． |  | ｜ | ＊دקֵֵַּל |  |

of the Regular Verb.
serve as models for the rest.)

| 1. Perfect. | KAL (1). | NIPHAL (2). | PIËL (3). | PUAL (4). |
| :---: | :---: | :---: | :---: | :---: |
| Sing. 1 c. | kātăl'tî | niktăl'tî | kittăl'tî | kŭttăl'tî |
| 2 m. | kātăl'tā | niktăl'tā | kittăl'tā | kŭttăl'tā |
| $f$. | kā $\mathrm{a}_{\text {ălt }}$ | niktălt | kittălt | kŭttălt |
| 3 m. | kātăl | niktăl | kittēl | kŭttăl |
| $f$. | kāt ${ }^{\prime}$ lāh | nik $t^{\prime}$ 'āh | kitt' ${ }^{\text {a }}$ h | kŭ $t{ }^{\prime}$ lāh |
| Plur. 1 c. | kātăl'nu | niktăl'nû | kittăl'nû | kŭttăl'nû |
| 2 m . | $k^{\prime}$ 'tăltěm ${ }^{\prime}$ | niktăltěm' | kittăltěm' | kŭttăltĕm ${ }^{\prime}$ |
| $f$. | k'tăltěn' | niktăltěn ${ }^{\prime \prime}$ | kittăltěn' | kŭttăltĕn' |
| 3 c. | kāt ${ }^{\prime}$ lû | nikt ${ }^{\prime}$ lû | kit $t{ }^{\prime}$ lû | kŭtt'lû |
| 2. INF. (constr.) | k'tōl | hikkātē | kăttē | kŭttăl |
| Inf. (absol.) | kātôl | $\left\{\begin{array}{l} \text { hikkā} t \bar{o} \mathrm{l} \\ \text { niktoll } \end{array}\right\}$ | kăttōl | kŭttōl |
| 3. Imp. Sing. m. | k'tōl | hikkātē | kăttē |  |
|  | kitlî | hikkāt'lî | kătt ${ }^{\prime}$ lî |  |
| Plur. m. | kitlû | hikkāt'lu | kătt'lû | (none) |
| $f$. | k'tōl'nāh | hikkātēl'nāh | kăttēl'nāh |  |
| 4. Imperf. (Fut.) | ěktōl | ěkkātèl | ${ }^{\text {a }}$ kăttēl | ${ }^{\text {a }}$ kŭttăl |
| Sing. $1 c$. | tik $t \bar{l}$ | tikkātēl | t'kăttel | t'kŭttăl |
| $f$. | tikt ${ }^{\prime}$ lî | tikkāt ${ }^{\text {chî }}$ | $t^{\prime} k{ }^{\text {k }} t^{\prime} \backslash i ̂ ̀$ | $t^{\prime} k u{ }_{\text {ct }}{ }^{\prime}$ lî |
| $3{ }^{1} \mathrm{~m}$. | yiktōl | yikkātēl | y'kăttēl | y'kŭttăl |
| (f. | tiktōl | tikkātēl | $t$ 'kă $t$ tè | t'kŭttăl |
| Plur. 1 c. | niktōl | nikkātēl | n'kăttēl | n'kŭttăl |
| 2 ¢ m . | tikt'lu | tikkāt'lu | $t^{\prime} k a ̆ t t^{\prime}$ lû | t'kŭtt'lû |
| ${ }_{f}$. | tiktōl'nāh | tikkātēl'nāh | t'kăttel'nāh | t'kŭttăl'nāh |
| 3 m . | yikt ${ }^{\text {a }}$ A | yikkāt'lu | y'kătt'lû | y'kŭtt'l |
| !f. | tiktōl'nāh | tikkātēl'nāh | t'kăttel̀'nāh | t'kŭtıăl'nāh |
| $\text { 5. Partcr. } \quad\left\{\begin{array}{l} a c \\ p a \end{array}\right.$ | t. kōlēl <br> ss. kātûl\} | niktā | m'kăttēl | m'kŭttāl |

General Paradigms

| 1. | HIPHIL (5). | HOPHAL (6) | HithpaEl ( $\overline{\text { I }}$ ). |
| :---: | :---: | :---: | :---: |
| Sing. 1 c c. | הִקְטַַלִּלִי | דָקְטַּלִּלִי |  |
| ${ }^{2} \int^{m}$. |  |  |  |
| $f$. | חִקְטַּלִתּת |  |  |
| 3 m . |  |  |  |
| $\left\{\begin{array}{l}\text { f. }\end{array}\right.$ |  | דָד ${ }^{*}$ |  |
| Plur. 1 c. |  | דָקְטַּלִנוּ |  |
| $2{ }^{2}$ m. | הּקְטִלִלתם |  |  |
| $f$. | הּקִטְּלְתֶּ |  |  |
| 3 c. | הִקְטִילִוּ | דָקְטְּרוּ |  |
| $\begin{aligned} & \text { 2. INF. (constr.) } \\ & \text { Inf. (absol.) } \end{aligned}$ | *ה הְקְטִיל |  |  |
| 3. Imp. Sing. $m$. $\begin{array}{cc}  & f . \\ \text { Plur. } & m . \\ & f . \end{array}$ | * <br>  <br> הַקִּשִּלִוּ <br> *הַקְּלֵּלָנה | (none) | *התקַקֵּ <br> *הִּתַקַּטְּלִי <br> הִתְקַּּׁלוּוּ <br>  |
| 4. Imperf. (Fut.) | אַקִטִיל | אָקטָּל |  |
| Sing. ${ }_{2}{ }^{\text {cm. }}$ m. |  | תָּnon |  |
| $\{f$. |  |  | * |
| $3 \int^{m}$. | - |  | - |
| [f. | תַּקִטִּל |  | תִּתְקֵּל |
| Plur. 1 c. | נַקִִִיִיל | נָקִּטַּל |  |
| $2{ }^{m}$. | תַתִקִִִילוּ |  |  |
| $l_{f}$. |  |  |  |
| $3{ }^{3} m$. | -יקטְיִילִוּ |  |  |
| [f. |  | 鿊 |  |
| 5. Partcr. | *טַקִִִיל |  | * |

of the Regular Verb.

| Perfect. | HIPHIL (5). | HOPHAL (6). | HITHPAEL (7). |
| :---: | :---: | :---: | :---: |
| Sing. 1 c. | hiktăl'tì | hơktă'tit | bithkălıă'tî |
| 29 m . | hiktă'tā | hơktăl'tā | hithkăltăl'tā |
| f. | hiktălt | hŏktălt | hithkăttălt |
| 3 m. | hiktil | hơktă | hithkăttel |
| $f$. | hikti'lah | hŏkt ${ }^{\text {la }}$ a $h$ | hithkă $t^{\prime}$ ' ${ }^{\text {a }}$ ah |
| Plur. 1 c. | hiktă'nû | hŏktă'nû | hithkăttăl'nû |
| 2 m. | hiktăltěm' | hŏktăltěm' | hithkăttăltěm' |
| [f. | hiktăltĕn' | hŏktăltĕn' | hithkătı̆̆ltenn' |
| 3 c. | hikti'lû | hŏkt $t^{\prime}$ û | hithkătt $t^{\prime}$ û |
| 2. Inf. (constr.) | hăktil | hơk ${ }^{\text {ăal }}$ | hithkăttel |
| Inf. (absol.) | hăktêl | hŏktēl |  |
| 3. Imp. Sing.m. | hăktēl |  | hithkătē̆l |
| $f$. | hăktitilì |  | bithkătt'lì |
| Plur. m. | hăktilla | (non | hithkătt'lu |
| $f$. | hăktellnāh |  | hithkăttel'nāh |
| $\begin{aligned} & \text { 4. } \text { Imperf. }_{\text {Sing. (Fut.) }}^{\text {Sing. }} \end{aligned}$ | ăktill | ơktăl | ěthkăttēl |
| 2 2 m. | tăktil | tŏktăl | tithkăttēl |
| [f. | tăktîlî | tŏkt ${ }^{\prime}$ lî | tithkă $t^{\prime}$ 'î̀ |
| $3{ }^{3} m$. | yătịl | yơktă | yithkăttēl |
| [f. | tăktil | tŏktăl | tithkăttēl |
| Plur. 1 c. | năktil | nŏktăl | nithkăttel |
| 2 m . | tăkti'lû | tŏkt $\mathrm{t}^{\prime}$ 'û | tithkătt'lû |
| $f$. | tăktell'näh | tŏktăl'nāh | tithkăttel'nāh |
| 3 m . | yăktîlû | yŏk $t^{\prime}$ lut | yithkăt $t^{\prime}$ lu |
| [f. | tâktel' n āh | tŏktă1’nāh | tithkăttel'nāh |
| 5. Paitcp. | măktil | mǒkkāl | mithkăttēl |

Verb with First Guttural ( $g^{1}$ ).
E. Verbal

| 1. Perfect. Sing. 1 c | KAL. | NIPHAL. | HIPHIL. | AL. |
| :---: | :---: | :---: | :---: | :---: |
|  | עָמַדּתִּ | נעעמַדִתּי | нı | HоРнаL. |
|  |  |  |  |  |
|  |  | נַּעְמִּדְדָּ | ת | T |
|  |  | \% |  | העמדת |
|  |  |  | 为: | - |
|  | ע\% |  | **ו:עִֶיד |  |
|  | עִדרה | \* | העעמידה | ${ }^{*}$ |
|  |  |  |  |  |
| Plur. 1 |  |  |  |  |
| 2 \% $m$. |  |  | הערַדרד |  |
|  |  |  |  | דֶ\|\% |
|  | :二-: | \% \% | $\because$ | \% : - |
| 3 c. | עִמדן |  |  | דוּזעדִד |
| 2. Inf. (constr.) | עַּ: עָמוֹד |  |  |  |
|  |  |  |  |  |
| 3. Imp. Sing. m. |  | 7\% | הד | (none) |
| $f$. | עִמִִיִי |  |  |  |
| Plur. m. | עִִדוּ | עעִדוי |  |  |
|  |  |  |  |  |
| $f$. | , |  |  |  |
| $\begin{aligned} & \text { 4. ІM PERF. (FUT.) } \\ & \text { Sing. } 1 \mathrm{c.} \end{aligned}$ | ד\%*** | אעֵניד | אעַמיד | N |
|  | חת עִ |  |  |  |
| $2{ }^{\text {a }}$ m. |  |  |  |  |
| $\left\{_{f .}\right.$ |  |  | תַתִּעִיִיִי | ת\% |
| 3 m . | - | - | - |  |
| $\{f$. | -1.an |  | -1- | (\%) |
| Plur. 1 | \% |  |  |  |
|  |  |  |  | - |
| $2{ }^{2} \mathrm{~m}$. |  |  |  |  |
| $\underline{f .}$ |  |  |  |  |
| $3{ }^{3} m$. |  | עמדו. |  | דיו: |
| $1 f$. | ) | תעמדנה | \% | תעעֹדנדנה |
|  |  |  |  |  |
|  |  |  |  |  |


| AL． | NIPHAL． | PIĖL． | PUAL． | HITHPAĖL． |
| :---: | :---: | :---: | :---: | :---: |
|  |  | בּרַרַכִּתִ | ַּרַכִּתִּ | התבּבּרַכִּתִּ |
| ¢ |  |  | ַּרַכִּת | התִבּרָכִת |
| \％ |  | בּרַּ | ַּרַּרִ | הּתִַּּרַּ |
| שׁׁn |  | 7ํา＊＊＊ | 习习习 ${ }^{\text {²＊}}$ |  |
|  | －3＊ | בּרִכָּ | בּרְכָּ |  |
|  | נִשְׁחַטִּנוּ | בַּרַכִני | בּרַבִּוּ |  |
|  |  | בּבַַּּתְּם | （\％） |  |
|  |  | בֵּרַכְּתּוֹת | בּרַכְּנֶּ |  |
| \％ |  | בּבִּרִוּ | 1－ | דִתְּבּרִוּ |
| ט่ ห่ טֵּ | דיֶּׁn <br> נששׁחוֹט |  | T7ֹּ＊ | ＊ |
| ＊ |  | 刃ּ |  |  |
|  | －${ }^{*}$ | ＊＊ |  | התתבּרכ |
|  | השאחטוּ | 1כ | （norie） | התבּרכוּ |
| שׁׁחַטנה |  |  |  |  |
| אֹשׁׁטט |  | אברַד | אํา | אתבּרד］ |
|  | ת\％ | ¢ | － | תּתּתְֵּּרָּ |
|  |  |  | תּבּרִִי |  |
| － | יִ\％ | （1） |  |  |
|  | － | \％ | ¢ | \％ |
|  |  |  |  | נִתְּדּרָּ |
| תִּשְְׁטּ |  |  |  |  |
|  |  | תּתָבַרְכָנָה |  |  |
|  |  | יבוזרכו： | ַּבְרִוּ |  |
|  |  | תּבְרַכְנָּ |  |  |
|  | ִִּשְָׁט | ＊＊＊ָּ |  | ＊ |

Verb with Third Guttural ( $g^{3}$ ).

| 1. Perfect. <br> Sing. 1 c. | KAL. | niphal. | PIËL. |
| :---: | :---: | :---: | :---: |
|  |  |  |  |
| $2{ }^{2} \mathrm{~m}$. |  |  | \% Wex |
| f. |  |  | ******** |
| ${ }^{3} m$. | שֶַׁלח |  |  |
| if. |  |  | שׁׁent |
| Plur. 1 c. |  |  | ¢ |
| $2{ }^{2} \mathrm{~m}$. |  |  | - |
| f. |  |  |  |
| 3 c. |  |  | שׁׁלִּחִוּ |
| 2. Inf. (constr.) |  |  |  |
| Inf. (absol.) | Tַ\| |  |  |
| $\overline{\text { 3. Imp. Sing. m. }}$ | - |  | חִewe |
| Plur. $\quad \begin{aligned} & \text { f. } \\ & \text { P. }\end{aligned}$ | צִּלִלִי |  |  |
|  |  |  |  |
| $f$. |  |  | שֶun |
| $\begin{array}{r} \hline \text { 4. Imperf. (Fut.) } \\ \text { Sing. } \\ 1 \quad c . \\ 2 \\ 2 \end{array}$ | אֶשֶׁלֵח |  |  |
|  |  | ก- |  |
| f. |  |  |  |
| ${ }^{3}$ m. | - |  | 成乐:* |
|  |  |  | -1/ |
| Plur. 1 c. |  |  |  |
| $2{ }^{\text {a }}$ m. |  |  |  |
| $\left\{\begin{array}{l}\text { f. }\end{array}\right.$ |  |  |  |
| ${ }^{3}{ }^{m}$. |  |  |  |
| f. |  | - | * |
| Pabtcp. act. | pass. | ִִִשְ | *טְשַׁלֵּ |

Paradigms. Verb with Third Guttural ( $y^{3}$ ).

| PUAL. | HIPHIL. | HOPHAL. | HITHPAËL. |
| :---: | :---: | :---: | :---: |
| 年 |  |  |  |
| שׁׁ |  |  |  |
|  |  |  |  |
| \% |  |  |  |
| ¢ |  |  |  |
| - |  |  |  |
| שׁ* |  |  |  |
|  | דִשִׁלַחתּתֶּ |  |  |
| שְִׁלִּתו |  |  |  |
| ¢ | *ַשׁׁלִיחַ <br> *הַשּׁ |  | דישׁׁת |
| (none) |  <br> השטׁליחִי <br>  <br>  | (none) | กּ <br> הִשְׁתַּלִּחִ <br> הִשְׁתַּתּתוּתוּ <br>  |
| אַשִׁלִּ | אַשְׁלִיֵּ | N | אטשׁת |
| תֶּשׁׁ |  | - תּ | תִשׁׁתַּתּח |
| ת |  |  |  |
|  | ก- |  | (1) |
| ก¢ | תַשִׁלִיחִ |  |  |
| נִ |  |  |  |
|  |  |  |  |
| תשׁכּחנה | תַּשׁלחּהּה | תָּשׁׁnan |  |
| ישּׁ |  | צִשׁׁלחוּ | יִשׁׁתַּלּתּתוּ |
|  | תתַּשִׁלַחִנְה |  | * ${ }^{\text {a }}$ |
| כוֹשׁלּח |  |  |  |



Paradigms. Verb Double Ayin, ÿy (d).

| HIPHIL. | HOPHAL. | POËL. | POAL. |
| :---: | :---: | :---: | :---: |
| הִסִבּוֹתִ | דוַַּבּבּוֹתִי | סוֹבַבְּתִי | סוֹבַבְתִי |
|  | *הוּסַבּוֹת | סוֹבַבָּתָּ | סוֹבַבְּתָּ |
| הּסטבּוֹת | הוּסַבּוֹתּתָּ | סוֹבַבִּתִּ | סוֹבַרִּתִּ |
|  | *הוּטַבת | *סוֹבֵ | - ${ }^{\text {Oוֹ }}$ |
| *הסבּה | *הוּסַּדּה | סוֹבִדה | סוֹבְדָ |
|  | דוּסַבּרֹוֹנוּ | סוֹבַבִנו | ס:בּבנו: |
| ְהִִבּוֹתם | הוּסַבּוֹתֶּתםּ | סוֹבַבִתֵּ | סוֹבַבִּתם |
|  | הוּסַבּוֹתֶוֹת | סוֹבַבְּתֶּ | סוֹבַבֶּנִ |
|  | דוּטַבּוּ | סוֹבִבוּ | סוֹבְוּ |
|  |  |  |  |
|  | * הוּקַב | סוֹבֵב | סוֹבַ |
|  |  | סוֹרב |  |
| *הֹסָּ | none) | סוֹבְבִ | (non |
| הָסֵּנִּ | (nene) | סוֹבבוּ | (non |
|  |  | סוֹבֵבְנָה |  |
| NơT | אוּטַב | אַסַוֹבֵ | אֵסוֹבַב |
| בסֵ\% | תּתוּסֵב | ¢תּסוֹרב | - |
| *-תָּ | *תוּסַּבִּ | תִּסוֹבִ? |  |
| (יֵֶּ | - |  | " |
| תָּנב | תתוּסֵב |  | -10 |
| נָּרֶ | נוּ10. | נִסֹוֹרב |  |
|  | תֶוּסַבּ | תֶתוֹבִוֹ | תּסוֹבִבי |
| תֶסְבּ | תתוּסַבֵּיָה | תֵסוֹבֵבְנָה |  |
| יסֶבּוּ | יוּסַבּוּ1) | יסוֹבבוּ | יס*בבוּ |
|  | *תוּטַבֵּינֶּ |  | תּסוֹבַבִּנה |
| \# |  | ִִסּרֶ | צְסוֹבָ |
| 19 |  |  |  |

Verb Pe Nun, " ${ }^{\prime \prime}$ (n).
Verbal

|  | KAL. | NIPHAL. | HIPHIL. | HOPHAL. |
| :---: | :---: | :---: | :---: | :---: |
| 1. Perfect. <br> Siny. 1 c. |  | ִַגְ |  |  |
| $2 \int^{m}$. |  | ִִ | דִגְ | Tת |
| $\{f$. |  | ִִגְ |  |  |
| 3 fm. |  |  |  | - |
| $f$. |  | צִּשׁׁ |  |  |
|  | (regulat) |  |  |  |
| Plur. 1 c. |  |  |  |  |
| $2 \int m$. |  |  |  | הֹתִּ |
| $\{f$. |  |  |  | ก¢ |
| 3 c. |  | ¢ |  | הוּשׁׁ |
| 2. Inf. (constr.) |  |  |  | שּׁ3*** |
| Inf. (absol.) | נָ\| | הּנָּנשׁ |  |  |
| 3. Imp. Sing. m. | ข゙3** | הִ. |  |  |
| $f$. | ִִּלִי | דֶּנְּ |  |  |
| Plur. m. | 9\% |  |  | (none) |
|  |  | \% |  |  |
| $f$. |  |  | דתגן |  |
|  |  |  |  |  |
| Sing. 1 c . |  |  |  | אֵגִּ |
| 2 fm. | תתּנּ |  | תַתִּישׁ | תִּ |
| $f$. | תתגּ |  |  | תּתִּשִ |
| 3 m . |  |  | * | שׂ* |
|  | תִּ |  | תַגִּ | บ่อ |
| Plur. 1 c. | נฺ | (regular) | נַּיֹׁ |  |
| 2 m. | תחּ |  |  | ת\% |
|  |  |  | 7eri |  |
| J. | 1) |  | T |  |
| 3 m . | י13 |  | -1/ | יגּ |
| $\{f$. |  |  | תתגּ | - |
|  |  |  | *ַַגִִּׁׁ* | שמ\% |


| Paradigms. | Verb $\operatorname{Pe}$ Aleph, Nコ一 $^{\prime \prime}\left(a^{1}\right)$. |  |  |
| ---: | ---: | ---: | ---: |
| Kal. | Niphal. | hiphil. | hophal. |


| אכל | נאכַל |  |  |
| :---: | :---: | :---: | :---: |
| - | - |  | \% ${ }^{\text {¢! }}$ |

Like the Verb Pe Guttural, in Paradigm, p. 14.

| *Nֹאָּלֹל | הֵیָאָּלִל | דוֵּרִיל |  |
| :---: | :---: | :---: | :---: |
|  | הֵאָכֵל <br> ETC. | הַוְֵֵל <br> ETC. | (none) |
| אכּ <br> תאֹאֵל <br> תּאֹאִלִי <br>  <br> תیּ <br> נֹאכל <br> תּאכֹל <br> תּאכֵּלִּנִה <br> יאכּלוּ <br>  | etc. |  | זוּאָכַל <br> етс. |
| act. | ֶוּאכָל |  |  |


| $\text { Verb Pe Yod, "ヨ, orig. }{ }^{\prime \prime \prime}(y) \text {. Verba }$ |  |  |  |
| :---: | :---: | :---: | :---: |
| 1. Perfect. <br> Sing. 1 c. |  |  | NIPHAL. |
|  | $\begin{gathered} \underset{\tau}{\text { שׁׁ }} \end{gathered}$ |  | נוֹשׁׁבֵּתִי |
| $2 \int m$. |  |  |  |
| [f. |  |  |  |
| $3{ }^{3} \mathrm{~m}$ |  |  |  |
| $f$. |  |  | עוֹשׁׁ |
| Plur. 1 c. |  |  | עוֹשַׁבִנוּ |
| $2 \int m$. |  |  |  |
| $\{f$. |  |  |  |
| 3 c. |  |  | צוֹשִׁבוּ |
| 2. Inf. (constr.) |  |  |  |
| Inf. (absol.) |  |  |  |
| 3. Imp. Sing. m. |  |  |  |
| $f$. | ¢ שִּ | יִישִי |  |
| $\begin{array}{rr}\text { Plur. } & m . \\ & f .\end{array}$ |  | ירשׁׁ! ירְשִׁה | דֶּשׁׁ |
|  |  |  |  |
| $\begin{gathered} \text { 4. IMPERF. (FUT.) } \\ \text { Sing. } 11 c . \\ 2 ~ c m . \end{gathered}$ | תֵֵֵּטֵֵב | Wִִ |  |
|  |  |  |  |
|  |  | תִירֶשׁ |  |
| $l_{f}$ |  | תתִירשׁי | תִוּשְִׁ |
| 3 fm . | บセّ̛." |  | - |
| f. | תֵּשֵׁב | תִּירשׁ |  |
| Plur. 1 c. | ֵֵֵטֵך | נִירטׁ | נִוֹשׁ |
| $2 \int^{m}$. |  |  | תּתּשׁׁ |
| $\left\{{ }_{f}\right.$ |  |  | תּוּשׁבנה |
|  |  |  | - |
| $3{ }^{m}$. | יִּׁבּ | יִרשׁוֹ | ¢ |
| [f. |  |  |  |
| PARTCP. act. | pass. שׂו |  |  |


| Paradigms． |  | Verb properly $\mathrm{P}^{\text {c }}$ | E Yod，＂${ }^{\prime \prime}$（y）． |
| :---: | :---: | :---: | :---: |
| HIPHIL． | HOPHAL． | KAL． | HIPHIL． |
| הוֹשַׁבְתִי |  |  |  |
|  |  |  | הּיטֵּרָּ |
|  |  |  |  |
|  |  | － | ＊היִיִיב |
|  | דוּשטׁד |  | היִיטֵיבָּ |
|  | דוּשַׁבִני |  |  |
|  |  |  |  |
|  |  |  |  |
| דוֹשִׁיבוּ | דֶּשִׁבוּ |  | הֵיטִיבוּ |
| ＊－דוֹשִיב＊ |  | בที！ | ＂היטִיב |
|  |  | ¢ |  |
| דוֹשׁׁב＊＊ |  | ב－1 |  |
| הוֹשִּׁבִי |  | יִטִִי | הֵיטֵיבִי |
|  | （none） | － |  |
| הוֹשִׁיבוּ |  |  | דיִיִיב1 |
|  |  |  | היטבנה |
| אוֹשׁיב | אּשִׁב | איטב | איטיב |
| תֹֹֹשִׁיב | תתּשׁׁב ב | ת׳יטב | חתּ׳ִִיב |
|  |  |  |  |
| רתוֹֹשִׁיבִי |  | תִּיִּיִִי | תֵּיטִיִיבִי |
|  |  |  |  |
| תוֹשִׁיב |  | תִּטֵב | תֵּיטִיב |
| נוֹשִיב | נוּשׁׁ | ！ | ֵֵיטִיביב |
|  | תּתּשׁׁבוּ | חתּיטִבּנוּ | תִּיטִיבֵּ |
|  |  |  | תיטבנד |
| － | Tール | － | － |
| יושְיביִ | יוּ |  |  |
|  |  |  |  |
| コセビiํ |  | a． | ֵֵיִִיב |
| 23 |  | z 3 |  |


|  |  |  |  | Verb |
| :---: | :---: | :---: | :---: | :---: |
| 1. Perfect. <br> Sing. 1 c. | KaL. | NIPHAL. | HIPHIL. | норнаL. |
|  | קַמִתִי | נִקוּמוֹוֹתִ |  | הוּקַּקִּתִ |
| $2{ }^{2} \mathrm{~m}$. | 成 | - ${ }^{\text {P1/ }}$ |  |  |
|  | קַּמְתִ | נִקִוּמוֹת |  | הּקַקַּקִת |
| ${ }^{3}{ }^{m}$. | $p^{*}$ | - | * הֵקִים * | ההיקֵּ |
|  | - ${ }_{\text {- }}^{\text {P/ }}$ |  |  | היהּקִהּה |
| 1 c. |  | נִקוּמוֹנוּ |  |  |
| $2{ }^{2} \mathrm{~m}$ | קַקִּתֶם | נִקימוֹתֶם |  | דוּקְַּּחד |
| f. |  |  |  | דיהּקְַּּתֶּ |
| 3 c. | 10 | נָּ1/מוּ | התקִימוּ | הוּקְמוּ |
| 2. Inv. (constr.) |  | - ${ }^{\text {aipa* }}$ |  | - |
| Inr. (absol.) | - iop* $^{\text {a }}$ | - ${ }^{\text {ajpax*}}$ | ****** |  |
| 3. Imp. Sing. m. | קוּ |  |  |  |
| $f$. | קוּימִי |  |  | (no |
| Plur. | קיוּ | ה- | דָּקִימוּ |  |
| $f$. | - ${ }^{\text {P/ }}$ |  |  |  |
| $\begin{aligned} & \text { 4. Imperf.(Fur.) } \\ & \text { Sing. } \left.\begin{array}{c} \text { I } \\ 2 \\ 2 \end{array}\right) \end{aligned}$ | אֵקָ | \% | אָּ | אוּיֵּ |
|  | Trap | - $\square_{\text {¢ }}$ | ת- | व- |
| $f$. |  | \% | תָּ |  |
| 9m. | - | Dip.* | - ${ }^{\text {PT, }}$ |  |
| , | - | $\square$ | - | ת-nּיקם |
| Plur. 1 | נָקוּם | נִּוֹתם | נָּקִים | נוּקַם |
| $2{ }^{2}{ }^{m}$ | תֶד | , | \% | תהּיְמוּ |
| f. |  |  | T- |  |
| ${ }^{3} \int^{m}$. | זירוֹיוּ |  |  | יוּקִמוּ |
| f. |  | תn | \% | , |
| Paktce. act. Dppr$^{*}$ | pass. קוּ* |  | - |  |


| Paradigms． |  | Verb Ayin Yod，＂ֶy（v）． |  |  |
| :---: | :---: | :---: | :---: | :---: |
| PILEL． | pulal． | KAL． |  | NIPHAL． |
| קוַַֹּמִּתִּ | קוֹמַּמְתִּ | 骨 | בִּיֹנוֹתִי | ִִבּוּנוֹתִי |
| קוֵַֹּמַתּת | קוֹמַּנַתִּ | ＊ |  | נִבוּנוֹתָּתָּ |
|  | קוֹמַמַּתִת | בַֹּּתְת | בִּינוֹת | נִּבוּנוֹת |
| －קוֹמֵּ＊＊＊ | קוֹמַט | 㴆＊ | ＊${ }^{\text {＊}}$ | 年＊ |
| קוֹמְמָּ | קוֹמְמָּה | － | ＊ | נָבֹוֹנָה |
| קוַַֹמִנוּ | קוֹמַּבְּנוּ | בַּ3 | בִּנִֹנוֹנוּ | נִבוּנוֹנוּ |
|  | קוֹטְַֹּתֶּם | בַּנַּתֶּם | בִּינוֹתֶם | נִבְוּנוֹתֶם |
| קוֹ⿻三丨ַמַּתֶוֹ |  | בַּנְתִּ | בִּנוֹתֶוֹתוּ |  |
| קוֹמְמוּ | קוֹמְמוּ | 骨 | בִּינוּ | נָבוֹנוּ |
| קוֵֵֹם | קוַַֹם |  |  | הִבּוֹן |
|  |  |  |  | דֵּוֹוֹן |
| קוֹרֵים |  |  |  | הִבּוֹן |
| קוֹמִמִי | （none） |  |  | as דִקוֹן |
| קוֹמִמוּ |  |  |  |  |
| קוֹמֵּמְּנְה |  |  |  |  |
| אֲקוֹמִםם | Nַקוֹטַם |  |  |  |
| תֻתקוֹתֵם |  |  |  |  |
|  | תהקוֹמִים |  |  |  |
|  | －1／ |  |  | ！ |
|  |  |  |  | as יִקיֹ |
| נְִוֹיֵּם | נְקוַַַֹּ |  |  |  |
|  |  |  |  |  |
|  |  | ה |  |  |
| יֶקוֹמִוֹוּ | יֶוֹימוּ |  |  |  |
|  |  | － |  |  |
|  |  | act． 1 ¢ |  | נָ |


|  | Verb Lamed | Leph, "̈ל | Verbal |
| :---: | :---: | :---: | :---: |
| 1. Perfect. <br> Sing. 1 c. | KAL. | NIPHAL. | PIËL. |
|  |  | נִמּצֵאתי | ִִצֵּאתִי |
| $2 \int^{m} .$ | מָָּּאתָּ |  | -p |
| $\{f$. | טֶּנָת | נִִִיצֵת | מִצֵּאת |
| 3 3 m. | - |  | ִִצֵּ |
| Plur. 1 |  | נִמְצִָה | ִִצְצָּ |
|  | טֶּנָּאנוּ | נִמִֵֵּאנוּ | pִצֵּאנו |
| $2{ }^{m}$. | טִצָאתם | נִִִלֵֵֵתֵם | מִצֵּאתֶם |
| $\{$ f. | לְצָּאתֶ |  | ִִֵֵּאתֶוֹ |
| 3 c . |  | ִִמְצִּאוּ | מִּלְּאו |
| $\begin{aligned} & \text { 2. INF. (constr.) } \\ & \text { Inf. (absol.) } \end{aligned}$ | מֶּצ゙ | הִפֵֵָּ | טֵֵַּم |
|  | טֶצוֹא | נִמִצֹא | טַּ |
| 3. Imp. Sing. m. | - |  | ֵֵַַּی |
| Plur. m. |  |  | מַבְִֵּ |
|  | מִּלִאוּ |  |  |
| $f$. | *מְצֶּאנָה |  |  |
|  |  | אֶפֵֵָּ |  |
|  | תֶּמִצָּ |  |  |
| $3{ }^{3}$. | תִּמִצִֵי |  | תִּמִַּּאִי |
|  |  |  | ִֵַַַּ |
| Plur. 1 |  | תִּפְּצֵּ |  |
|  | נִמִָּּאֵ |  |  |
| $2\left\{\begin{array}{l}\text { m. } \\ \text { f. }\end{array}\right.$ | תִּמְצְצֵּ |  |  |
|  |  |  |  |
| ${ }^{3} \mathrm{~m}$. |  |  | יַַּצִֵי |
|  |  | * |  |
| Partcr. act. ${ }^{\text {ט/ }}$ |  | ְִִִיָא |  |

Paradigms. Verb Lamed Aleph, ל̂́c (a3).

| PUAL. | Hiphil. | hophal. | HITHPAËL. |
| :---: | :---: | :---: | :---: |
|  | הִמְצֵּאתי | הִמְֵֵּּאתי |  |
|  | *הִמְצֵּאתָ | *המְּيُאתָ |  |
| טְ | הִמְֵֵּאת | הִמֵּאת | הִתְמֵֵַּאת |
|  |  |  | דִתְֵַּ"ֵ |
|  |  |  |  |
| טְצֵּאנוּ |  | הִמְֵֵּאנוּ | התִמַּבֵּאנוּ |
|  | הְִִֵֵּאתםם | הֻמִֵֵּאתם |  |
|  |  |  |  |
| טֵּבְּאוּ |  | הִ:ְצִֵ | התִּמַבְּאוּ |
| טֵֵָּ | הַמִצִיא הַמצֵ |  | הִתְכֵֵַּא |
| (none) |  | (none) | דִתְמֵַּּא <br> הִתְמַצִּאי <br> הִתְמַבְאוּ <br> *החתַּzֶּאנָה |
|  | אַמִִִִֵא | אַמְצָ | אֶתְטֵֵַא |
|  |  |  |  |
|  | תַתְּצִיֵֵי |  |  |
| 内ำ |  |  |  |
|  | תַתִִִִֵּא |  |  |
|  |  |  | נִתְּתֵֵַּ |
|  |  | ¢ת: |  |
|  |  |  |  |
|  |  |  |  |
| - | *תַּמְצֵּ | **: | *הִּתְטֶּאֵּנָה |
| ¢ Pִ? |  | טֵ: |  |

Verb Lamed He, "̈ ל ל (h).
Verbal



| PUAL． | Hiphil． | Hophal． | Hithpaël． |
| :---: | :---: | :---: | :---: |
| － | הִגְלִילִיתִ |  |  |
| ก̦י习习 |  |  |  |
| 1－3 |  |  |  |
| －${ }^{\text {¢ }}$ |  |  |  |
|  |  |  |  |
| 1an | הִגְלִיִינִּ | דָגְלִינוּ |  |
|  | הִּגְלִיתֶם |  | הִתְַּּלֵּתֶם |
|  |  |  |  |
| 永男 |  | דָּלִלוּ | התִּבְּלּוּ |
| $\begin{gathered} \text { ** } \end{gathered}$ | $$ |  |  <br>  |
| （none） | **ה הַגְּלִלִל | （none） |  <br>  <br> התתּנַּלּוּ <br>  |
| אַגִלִה | אַגְלֵה | אָגלִלה | אֵתִּלּלּה |
| ¢ | תַּנְלִּה | תָּנְלֶּ |  |
| ， | ＊תִִַּּלִי＊ | －${ }^{*}$ | ＊＊תּ |
|  |  |  | －יתִּ3＊＊＊＊＊＊＊ |
| תִּגֶּ |  | － | － |
| נִגְּ3ֵּ | נַגְלִלה | נָּנָּלֹה | נִתִּלִּלּה |
| ใ | תַתִּלִוּ | － |  |
| תֶגְ | תַּגְלֶינָה | תָּגְלְינָה |  |
| יגֶּ | יַגְלוּי | ָיָגלוּוּ | ִיתִּתַּלּוּ |
| *תִּגְלֶּנְה |  |  |  |
| *כִּגלּלּה | ＊כַּנְ | ＊ָּ | ＊ |

Arranged under Numbers for progressive Tuition.


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[^0]:    * So called from צָּ

[^1]:    * See the Introduction.

    B 3

[^2]:    * ā for a , from the effect (to be explained hereafter) of pause.

[^3]:    * Supply the copula, 'it is.'
    + From

[^4]:    * 'And there were born.'
    § 'There shall be found.'
    9ा ' They offered.'
    $\dagger$ 'To him.' $\ddagger$ ' Came up.'
    ' Made with (eth).'

[^5]:    * 'Those who know.' Partcp. Act. of Kal, עד్ד ' (to know), in stat. constr.

[^6]:    * 'Will say.'
    † Eng. Trans. 'redness;' 'dimness' (G.); 'fierceness' (L.).
    $\pm$ (To those tarrying $=$ ) to those who tarry (or linger).
    § Is-become-glorious ; is glorious: from 7TN, to become glorious. Perf. of Hiph.
    || Make-me-know; cause-me-to-know.

[^7]:    * In a relative clause serving as a further description of a substantive, the relative may be omitted when a pronoun is expressed, if it be a closely subordinated idea: e. g. the way they
    

[^8]:    * Has lifted up. Perf. of the form called Hiphil.
    $\dagger$ As for the saints. The prefix $\}$ with pl. of witp (kādôsh), holy.. Decl. 3.
    $\ddagger$ lit. Egypt-wards $=$ into Egypt. The final $\boldsymbol{T}_{\bar{\top}}=$ wards, towards, into, of motion to, or into.
    §He-redeemed-them. Suffix of 3rd pl. masc.

[^9]:    * These model (or normal) forms are marked in the Paradigms with an asterisk.

[^10]:    * Thy lovers. A Participle Piel, Dַאַהב (decl. 7, b), with pronominal suffix.
     against.
    $\ddagger$ The Horims.

[^11]:    * The pupil need not study these rules, till he is referred to them.

[^12]:    * So intensive and iterative nouns are also formed by doubling the middle stem-letter.

[^13]:    * M'gŭllāh is fem. partcp. Pual from gālăh, a verb Lamed He. In this sentence tôbhāh is the predicate, the copula ( $=i s$ ) being omitted.

[^14]:    * $5,3$.

[^15]:    * 'There shall not be.'
    $\dagger$ 'Every thing in which there was corn.'
    $\ddagger$ The nom. is a fem. noun pl. (the cows).

[^16]:    * From it $=$ some of it : l'shôn is nom., and the verb 'shall get' is to be supplied (Hengstenberg.).
    $\dagger$ Built. $\ddagger$ Thou shalt do.

[^17]:    * In Hiphîl, to make satisfied; to satisfy.
    + In Niphal, to bind myself by outh; to swear, promise with an outh.

[^18]:    * From Dr. M ${ }^{c}$ Caul's Primer.

[^19]:    ＊In Hiphîl：in Kal，to strip off；then，to deliver．

    + In Hiphîl＝to make clear（higgîd）．
    $\ddagger$ In Hiphîl：once in Piēl．

[^20]:    * Shall be. $\quad+228$, p. $80 . \quad \ddagger$ m'săppēr, $5,3$.

[^21]:    ＊In Hiph．to seem good；to please；also，to make good；do good．
    $\dagger$ In Hiph．to give suck；suckle．
    $\ddagger$ In Hiph．trans．to pour forth．
    § Prop．Hiph．partcp．for măkrîn；kěrěn，a horn．

[^22]:    * Be not thou (ne sis): from hāyāh.
    † 'Those who squander their own body,' i. e., voluptuous profligates (Gesenius, Maurer). Others (as Rosenmüller) translate it in the same sense as the English Bible: riotous eaters of flesh.

    $$
    \begin{aligned}
    & \ddagger \text { (Of) every kind (Maurer). } \\
    & \text { \$Have come; אוּב, to come. } \\
    & \text { II (Of the women) assembling. } \\
    & \text { Q } 7 \text { (Prov. v. 12). }
    \end{aligned}
    $$

[^23]:    * It is certain, however, that some verbs לֶ" originated in verbs with final $\bar{T}$, this letter having lost its original strong and guttural sound, and become softened to a feeble iT.

[^24]:    * Most recent interpreters translate the latter clause thus: the days [sc. of my life] all of them were predetermined, and (= when) not one of them [yet was]. So Maurer, De Wette, Hengstenberg. Cŭllām refers, by anticipation, to 'days.'

